THE VVHOLE SERMONS OF

That Eloquent Diuine *Thomas Playfere*, Doctor in *Diuinity*.

Gathered into one volume, the *Titles thereof are in the next page.*

The sixt Edition.

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1633.

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The names of the Sermons contained in this Booke.

1 THe Meane in *Mourning.*
2 The Path-way to *Perfection.*
3 Hearts *Delight.*
4 The Power of *Prayer.*
5 The Sicke-mans *Couch.*
6 Gods *Blessing* is enough.
7 Glory waighes downe the *Crosse.*
8 God be with *you.*
9 Christs *wounds*, our *health.*
10 Say *well*, doe *well.*
11 The Kings *Crowne.*
12 Good *Ground.*
13 Felicity of the *Faythfull.*
14 Difference betweene the *Law* and *Gospell.*

TO THE HONOVRABLE AND MOST VERTVOVS LADY, THE LADY ELIZABETH CAREY, Wife to the thrice noble, Sir GEORGE CAREY, Knight Marshall, &c. All prosperity and happinesse.

MAdam, it is reported, that Demonax *hauing his head broken with a stone, and being aduised to complaine to the Proconsull of that iniury, answered, that hee had more neede to goe to a Chyrurgion to heale his head, then to a Magistrate to redresse his wrong. I must also confesse, I had rather haue had my head broken, then my Sermon so mangled. For this Sermon hath*

beene twice printed already without my procurement or priuitie any manner of way: Yea, to my very great griefe and trouble. Neuertheleſſe, I haue thought good to complaine of no man: For in whom the fault reſteth, I cannot learne certainely: This I am ſure, not any whit in my ſelfe. Clinius a Hiſtoriographer, hauing written the ſtory of Virginius, and meeting with him vpon a time, ſaid, If you find any thing amiſſe in your ſtory, I pray you pardon it. To whom Virginius anſwered: What Clinius, doeſt thou not know I haue done as I did, that ſuch fellows as thou art might write as you would? And ſo, it was my part to take ſuch paines as conueniently I could, in furniſhing & prouiding this Sermon againſt the appointed time. But afterward, what others, eyther by reporting, or printing, would make of it, that was not my fault, that was not in me either to helpe or hinder. Therefore I haue not gone vnto any Magiſtrate to complaine: but though it be one of the greateſt iniuries that euer was offered me, yet becauſe I know not what ſecret purpoſe the Lord had in laying this affliction vpon me, I do moſt willingly pardon it. Yea, euen as Moſes, when the firſt Tables were broke, was content to make a new: in like maner,

ner, finding in the first editions so many broken-ended sentences, I haue, as it were, gone to a Chyrurgion, or rather indeede I haue played the Chirurgion my selfe, and by setting out the Sermon anew, haue salued the matter as well as I could.

Diogenes *seeing the City of* Myndus *very little & poore, but the gate thereof very large and stately, sayd, You of* Myndus, *shut your gate, and keepe in your City, that it runne not away. After the same sort, the gate (as I may say) & the first entrance into this Sermon, was before very lofty & stately, the Sermon it selfe, very simple and poore. Such a stirre they kept in terming it, very vainely, and most fondly,* A most excellent Sermon, *as if they wold haue cast the house out of the window, or the City out of the gate: wherefore I haue made the gate lesser, and the City greater, & the gate lesser, by entituling it,* The Meane in Mourning, *which is the very drift indeed, and the right scope of the whole Sermon: and the City greater, by adding diuers notes in sundry places of the Sermon, as I haue since thought best. So that if any which heard it preached, be disposed to read it, he shall not, I hope, altogether lose his labour. For though he haue all here*

which

which he heard then, yet he heard not all then, which he hath heere. But how it will please God to affect others, I know not: This I wot well, that many a time and oft I haue bin much moued my selfe with the meditation of some points in this Sermon. And now of late, next to God, and to his Word, I could take cõfort in nothing so much, as in reading that wch I haue written in the seuenth part, the first Section thereof. Occasioned thereto by the certaine report of the death of my most deare Father, who was well knowne for his place and calling, to be as good a man, & as sincere a Christian, as any hath liued in this age. But for conclusion, I humbly desire your Ladiship, that as I haue dedicated the Path-way to Perfection *to my very Honorable good Patron, Sir* George Carey: *so it would please your Ladiship, to let this Sermon passe vnder the countenance and credit of your name. For if your Ladiship will deigne to read it ouer, then I doubt not but diuers other Ladies and Gentlewomen, which haue vertuous and noble minds, will vouchsafe also to learne thereby, how they ought (with the daughters of Ierusalem) not to weepe for Christ, but to weepe for themselues, especially hauing such a singu-*

lar

lar example before their eyes as your La-diſhip is, whom God hath endewed with all rnaments and gifts both of Nature and Grace. From Saint Iohns *Colledge in Cambridge, the firſt day of February.* 1595.

Your Ladiſhips euer

to be commanded,

Thomas Playfere.

THE MEANE IN MOVRNING.

The Text.

Weepe not for mee, but weepe for your selues. LVKE 23.28.

RIGHT Honorable, Right Worshipfull, and most Christian & blessed brethren: foure sorts of people were about Christ, when Christ was about his passion. Of the first sort were *executioners*, which tormented him. Of the second sort were *Iewes*, which mockt him. Of the third sort were *lookers on*, which markt him. Of the fourth sort were *wel willers*, which la-

mented him. Now although it be very likely, that among these his *welwillers*, diuers godly men wept for him, as S. *Iohn* the Euangelist, *Ioseph* of *Arimathea*, *Gamaliel*, *Nicodemus*, and such like, yet it is certaine, both that more women wept then men, and that the women more wept then the men. *More women: more weeping.* More women wept then men, partly by the permission of men, who thought that the womans weeping came rather from weakenesse in themselues, then from kindnesse towards Christ. Partly by the prouidence of God, who suffered more women to weep then men, that the women which bewailed Christs death, might condemne the men, wch procured it. Now the women also more wept then the men, eyther of a naturall affection, or else of a voluntary disposition. Naturally (sayth S. *Peter*) the woman is the weaker vessell, *a* soone moued to weep, and subiect to many, either affectionate passions, or else passionate affectiõs. But touching these women, that which was otherwise naturall to them, was here voluntary in them. For the sinne of a woman was the ruine of man. Therefore these women wil-

a Theophilact. in Ioan. c 20. pag. 571.

willingly wept the more: That though a woman did most in the second death of the first *Adam*: yet these might doe least in the first death of the second *Adam*. For it was *Eue* a woman which betrayed the first *Adam* with an apple, and caused him to sin: but it was *Iudas* a man which betrayed the second *Adam* with a kisse, and caused him to die. And indeed you shall generally obserue, that notwithstanding at the first, the woman went before the man in transgression and disobedience: neuertheless since to make amends for the fault, the blessed Virgin *Mary*, and diuers other women haue farre excelled all men, or at the least wise, most men, in true deuotion & godlinesse. Wherefore principally Christ here speaketh to the women, because both *more women* wept then men: and the women also *more wept* then the men: *More women, more weeping*: But yet in them he speaketh (as well as vnto them) indifferently to all his deare friends, both men and women, *weep not for me, but weepe for your selues*.

In which sentence we may obserue, as many words, so many parts. Eight words, eight parts. The first, *Weepe*

not. The second, *But weepe.* The third, *Weepe not, But weepe.* The fourth, *For Mee.* The fifth, *For your selues.* The sixt, *For Me, For your selues.* The seuenth, *Weepe not for Me.* The eighth, *But weepe for your selues.* God grant all our hearts may bee so affected with the consideration of these excellent matters, as may make most for the increase of our comfort in him, and his glory in vs. And I humbly beseech you also, most Christian brethren, to doe God this honour, and me this fauour: First, that you would not prescribe mee any methode or order, how I should handle this text, but that you would giue mee leaue to follow mine owne methode and order: wherein I perswade my selfe, and I hope also truly, I haue beene directed by the Spirit of God. Secondly, that you would not run before me, in your swift conceit, & earnest expectation: but that it would please you to go on along easily all the way with me, till happily at the length, by Gods gracious assistance, and your gentle acceptance, I come to the end of my Sermon. And then if I haue omitted any thing which you wold haue had

me ſaid, ſpare me not, but blame me hardly for it, as you ſhall thinke beſt. WEEPE NOT FOR MEE; BVT WEEP FOR YOVR SELVES.

THE firſt part is, *Weepe not.* When *Iairus* the Ruler of the Synagogue wept bitterly for the death of his daughter: Chriſt ſayd vnto him [b], *Weepe not.* When *Rachel* wept, and would not be comforted, ſeeing neyther her ſonne *Beniamin*, nor almoſt any true Beniamite left aliue; God ſayd vnto her [c], *Weepe not.* When a poore widow wept ſore for the death of her onely ſonne, Chriſt ſaid vnto her [d], *Weepe not.* And ſo here, Chriſt ſeeing many *Iairuſſes*, many *Rachels*, many widowes, weepe for the death of the onely Sonne of GOD, ſayth vnto them, *Weepe not.* Forbidding thereby immoderate weeping, which is condemned *in nature*: *in reaſon*: *in Religion*. *In nature*, the earth when it reioyceth, as in the ſummer time, then it is couered with corne [e]: but when it hath too too forlorue and ſorrowfull a countenance [f], as in the Winter time, then it is fruitleſſe and barren. The water when it is quiet and calme, bringeth

[b] Luke 8.52.

[c] Ier. 31 1 6.

[d] Luk. 7.13.

[e] Pſa. 65.12.

geth in all manner of Merchandiſe, but when the Sea ſtormes & roares too much, then the very ſhips doe howle and cry *f*. The aire looking cleerly & cheerefully, refreſheth all things, but weeping too much, that is, raining too much, as in *Noahs* flood, it drowns the whole world. The fire being but a little ſprinkled with water, burneth more brightly; but being too much ouerwhelmed, is giues neither heate not light. The eye it ſelfe (as Anatomiſts write) *g* hath twice as many dry skins, like ſluces, to damme vpon the courſe of the teares, as it hath moiſt humors, like chanels, to let them flow forth. For it hath ſix of them, and but three of theſe. If all the body were an eye, and there were no eares in it, where were the the hearing? If all the eye were a moyſt humor, and there were no dry skinnes in it, where were then the ſeeing? Seeing then too much weeping is; in the Earth barrenneſſe; in the water ſhipwracke: in the aire an inundation: in the fire coldnes: in the eye blindnes: certainly, if the Earth, the water, the aire, the fire, the eye, could ſpeak, they would al together with one conſent ſing a ioyfull ſong of fiue parts,

f Eſay. 32. 1.

g Vide Veſalum, lib. 7. cap. 14. & Tolctum in lib. ſecund. Ariſtotelis de anima.

parts, and euery one ſeuerally ſay vnto vs, That we muſt not weep too much.

Now *reaſon* ſeeth yet more [h], That too much of a thing is naught. *Etiam mel, ſi nimium, ingratum.* Which is tranſlated thus [i], It is not good to eate too much Hony. If it be not good eating too much Hony: then ſure it is not good eating too much Wormwood. The *Egyptians* when they would deſcribe teares, they paint thoſe gems which we call vnions: wherevpon *Suidas* ſaith, Vnions hieroglyphically do ſignify the ſheading of teares. For as Vnions haue their name in Latine, becauſe they are found one by one, & neuer more at once: ſo teares muſt be ſhed eaſily one by one, and neuer be powred out all at once. *Seneca* ſaith, That which we muſt doe daily, we muſt doe moderately. Therefore though we cannot quite ſtop the bloud iſſue of our teares, at the leaſt wiſe we muſt be ſparing, & weep ſo to *day*, as we may weep to *morrow*, & keep ſome teares alwayes in ſtore, reſeruing [l] them to another occaſion afterward. For we reade that *Heraclitus*, when he had ſoakt and ſowſt himſelfe in ſorrow all his life long, at length died of a dropſie, and

[h] *Ne quid nimis.*

[i] Prou. 2. 5, 27.

[l] *Si non finire lachrymas, at certè reſeruare debemus, l. de conſolatione, ad Polybium, cap. 23.*

so (as I may say) drowned himselfe in his owne teares. Yea *Niobe* by ouer-much weeping was turned into a stone: euen as *Lots* wife by looking backe, was turned into salt. It was one of *Pythagoras* poesies, not to eate the heart: which is expounded thus *n*: As a moath fretteth the garment, and a worme eateth the wood: so heauinesse hurteth mans heart. Now if we may not teare the heart of any other thing with our teeth, thē much lesse may we teare our owne heart with our teares. So that euen blinde reason, such as the heathen haue had, doth yet plainly see this, That we must not weep too much.

n Pou. 25. 20.

But *religion* goeth yet further. For when God at the first placed man in the garden of *Eden*, which is the garden of pleasure, he did indeede there prouide all things for him, which might pleasure him. His wife which was equall to him: all other creatures that were inferiour to him: the hearbes which he did eate: the flowers that he did smell: the pearles which he did look vpō: the gold that he did tread vpon: all these serued for his delight and ioy. Afterward when sentence had proceeded against the man, that he should

haue

haue ſorrow about the fruit of the earth: gainſt the woman, that ſhe ſhould haue ſorrow about the fruit of the wombe: yet it pleaſed God to aſſwage and ſweeten theſe our ſorrowes with diuers ſingular comforts. As firſt, we haue the holy Spirit, who is the onely comforter. Next, a good conſcience, which is a continuall feaſt. Then the holy ſcripture, which is (as it were) another paradiſe. Laſtly, an vnfained faith, by which we haue peace with GOD. Therefore *Athenagoras* o ſayes well, I count that they haue no ſpirit, no conſcience, no ſcripture, no faith in them: which yeeld to too much griefe. And *Hierom* yet more vehemently p, I do from my heart deteſt all exceſſiue ſorrow, ſeeing it is a very hell vpon Earth, and an entrance euen in this life into that wofull place, where there is nothing but weeping and gnaſhing of teeth. Wherefore immoderate weeping is condemned, *in nature*, which teacheth all things: *in reaſon*, which teacheth all men: *in religion*, which teacheth all Chriſtians. That we muſt not weepe too much, Thus much of weeping too much, which is the firſt part, WEEPE NOT. WEEPE NOT

o Ἀμεμβῶς καὶ σπουδὴν λέγω τὴν λύπην εἶναι τινα. *l. de Reſur. mor.*

p *Deteſtandæ ſunt iſtæ lacrymæ quæ non habent modum.*

NOT FOR ME, BVT WEEPE FOT YOVR SELVES.

NOW a little of weeping too little, which is the ſecond part, *But weepe.* They to whom Chriſt here ſpeaketh, offended in the exceſſe. Therefore he beginneth thus, *Weepe not.* But I may well ſhift the words, and begin thus, *But weep.* For we offend commonly in the want of weeping, ſeldome in the exceſſe. The reaſon is, becauſe we lacke loue, which being three-fold, towards our ſelues, towards our neighbours, towards GOD: the greateſt worke of loue towards our ſelues, is *repentance*: towards our neighbour, is *Preaching*: towards GOD, is *Prayer*. And all theſe require ſome teares. So that if we weepe ſo little, as that we weepe not at all, we weepe too little: Which we muſt not doe. For firſt, touching *Repentance*, one ſayes truly q, The leſſer our ſorrowes are, the greater are our ſins. But on the other ſide, the heads of *dragons* are broken in the waters r, that is, very ſtrong, and vile ſinnes are weakened and waſht away with teares. That obligation which was againſt vs ſ, before

q *Hæc ipſa ſunt maiores tumores, quò minores dolores.*
r Pſa. 74, 13.
ſ Coloſſ. 2. 14.

ore it had been faſtened to the croſſe of hriſt, was ingroſſed in parchment. Now is but ſcribbled in paper. So that if we lur it daily with weeping vpon it, our eares will be like *aqua fortis* to take out he hand-writing quite and cleane, that God ſhall neither reade nor ſee our ſins. When *Alexander* had read a long and edious Epiſtle written to him by *Antipater*, wherein were diuers accuſations gainſt his mother *Olympias*, What, ies he, me thinkes *Antipater* knoweth ot, that one little teare of a mother will ſily blot out many Epiſtles *. And cerinly the teares not onely of Gods mother, but euen of euery child of God, will uch more eaſily blot out the memo- of many ſinnes, though they were efore like the ſinnes of *Iuda*, written ith a pen of yron, and grauen with the ynt of a Diamond. * Therefore ſayth *lcuinus* t, we muſt waſh our hearts in troubled poole of *Bethesda* u, in the ubled teares of Repentance. For as in Well, except there be ſome water in it, e cannot eaſily ſee the baggage that lih in the bottom: ſo in the depth of the eart, without teares we cannot ſee our ſinnes.

* *Ignarus videtur Antipater, quod una matris lachryma multas delebit epiſtolas.*

* Ierem 17. 1.

t *Lauandum eſt cor pœnitentiæ lachrymis.*

u Iohn 5. 2.

sinnes. Teares make our sins not seene, and seene. Not seene to God, and seene to vs. God not seeing them, forgiues them: and we seeing them, amend them. *Pliny* writeth. x. that the teares of vine-branches doe cure the leprosie [x]. And so the teares of those vine-branches which are grafted into the true vine, doe cure the leprosie of sinne. S. *Austin* witnesseth that the Eagle feeling his wings heauy, plungeth them in a fountaine, and so reneweth his strength [y]: After the same sort a Christian feeling the heauy burthen of his sins, batheth himselfe in a fountaine of teares, and so washing off the old man, which is the body of sinne, is made young againe, and lusty as an Eagle. That sinfull woman [z], because she loued much, therefore she washed Christs feete with her teares. A strange sight. I haue oftentimes seene the Heauen wash the Earth: but I neuer before saw the Earth wash the Heauen: yet here I see it: An earthly and a sinfull woman washeth the heauenly feet of Christ. But because she washt Christs feete with her teares, therefore Christ crowned her head with his mercies. The prodigall childe had

[x] *Li. 23. initio.*

[y] *Commen. in Psal. 103.*

[z] Luke 7. 44.

no

o ſooner returned home by weeping oſſe (as we ſay) and cryed *peccaui*, but raight-waies he was receiued. Lo yee hat force ther is in three ſyllables. *a* For God hearing a ſinner in true contrition tter but this one word of three ſyllables *eccaui*, I haue ſinned, *b* is ſo in a manner harmed and enchaunted with it, that he ath no power ouer himſelfe, hee cannot ut grant remiſſion. Saint *Peter* likewiſe hough he were an old man in yeeres, yet e was a very child, and a prodigall child n weeping. And as his fayth was ſo great hat he lept into a ſea of waters, to come Chriſt: ſo his repentance was ſo great, hat he leapt into a ſea of teares when he ent from Chriſt. He wept ſo bitterly as *Clemens Romanus* teſtifieth) that ther ere gutters and furrowes in his face, ade with thoſe teares which trickled owne his cheekes. And therefore ſayes *yril*, *c* He recouered that place by be-ailing his offence, which he had loſt y denying his Maſter. For ſayth *Nazi-nzen*, God is more mercifull then man an be ſinfull, if he will be ſorrowfull. Wherefore wee may ſee by theſe exam-les of the ſinfull woman: of the prodi-gall

a *Quantum valent tres ſyllabæ? Ambroſius.*

b Θεὸς δύναται τὸ Ἡμαρτον ἀνῦσαι, &c. *Chryſoſt. Hom.* θεὸς ζώτε.

c *Locum ſlendo recipit quem negando perdiderat. in Leuiticum. lib.* 16.

gall child: of S. *Peter*, that weeping do
especially recommend our repentance
that we may purchase our pardon.

Touching Preaching, the voyce of
Preacher ought to be the voyce of a cr
er, which should not pipe, to make th
people daunce, but mourne, to mak
them weepe. Hence it is, that in the ol
e Leuit. 21. 20. law, *e* none that was blinde, or had an
blemish in his eye, might serue at the Al
tar. There are many reasons of this law
Among many, this may be one, becaus
for that impediment in his eye, he coul
not well shew his inward sorrowing b
his outward weeping. And when the
offered vp to the Lord their first borne
who was ordinarily in euery family thei
Priest or their Preacher, they offered al
with him, a paire of Turtle Doues, or tw
yong Pigeons: The paire of turtle Doue
did signifie a payre of mournefull eyes
The two yong Pigeons did signifie like
wise two weeping eies. And at that offe
ring they prayed for their first borne, tha
afterward he might haue such eyes him
selfe. For as Pigeons flye to their win
f Esay 60. 8. dowes: *f* so the sincere Preacher hath no
other refuge to flie vnto, but onely to his
win

indowes, that is, to his eyes, which are azed with teares, when they weep for e ſinnes of the people. Chriſt Ieſus is uch delighted in ſuch kind of eyes, ſay- g ſo often to his Spouſe, *Thine eyes are igeons eyes.* The holy Ghoſt alſo deſcen- ed himſelfe in the forme of a *Doue.* And e Prophets like *Doues* vpon the waters hich are waſht with milke, & remaine y the full veſſels g, vſually receiued their ophecies beſides riuers. As *Ezekiel* be- de the riuer *Cobar*, *Daniel* beſide the ri- er *Tygris*, the Bāptiſt beſide the riuer *rdan.* Yea alſo they preached their pro- heſies, not ſo much with words, as with ers of teares. The Prophet *Danid* was valiant, that hee ouercame a mighty ge Giant, and tare a Beare in pieces, as ſily as if it had been a Kid, and ſlew a rce Lyon with no other weapon, but ly with his naked hands, and diuers o- er times like a violent whirlwind bare wne all before him. Yet when hee me to preach, he was ſo ſoft-hearted d ſo tender-eyed, that he ſayd, *Mine es guſh out riuers of water, becauſe meh epe not thy Law.* O that my head were ll of water, ſayth *Ieremy*, and mine eyes

g Can. 5. 12.

eyes a fountaine of teares. *I protest* (sayth *Paul*) *that for these three yeeres I haue not ceased to warne euery one of you with teares day and night.* For indeede, as *Austin* witnesseth, there is more good to bee done with sighing, then with speaking: with weeping, then with words. And *Prosper* sayth, That a Preacher must seeke not his owne prayse, but the peoples profit in sorrowing for their sinne. And *Jerom* sayth, that the Preacher is most highly commended, not when the people clap *k* their hands, but when they knocke their brests. Wherefore as it is a Idoll, and no God, which hath eyes and seeth not, so he is rather an Idoll then heard, then a godly pastour, which hath eyes and weepeth not more or lesse, one time or other in preaching to the people.

Touching *Prayer*, Saint *Iames* sayth, *The prayer of a iust man preuaileth much if it be feruent.* For a feruent prayer commeth from a feruent spirit, which is wholy inspired with that holy spirit, who maketh requests in vs, and for vs, with sighes and grones which cannot be expressed. As it is in one of the Psalmes, *l* He send

h *Plus gemitibus, quàm sermonibus, plus fletu, quam affatu.*
i *Non plausum sed planctum.*
k *Sint eorum lachryme tuæ laudes.*
l Psal. 147. 18.

leth forth his Word and melteth them, hee breatheth forth his Spirit, and the waters low. He ſendeth forth his Word, and brea-heth forth his Spirit, whē the holy Ghoſt moueth vs to pray, *He melteth them, and he waters flow*, when teares trickle down rom our eyes. For as a ſeething pot unneth ouer: ſo ſayes a holy heart (ſee-hing as it were) like a pot, and boyling n feruent prayer, *m I powre out my ſoule within mee.* According to that of *Auſtin n*, The more holy and deuout a an is, the more will he be ſure to weepe his prayer. And no maruell that hee oth weepe in praying, which doth pray r weeping. Grant, O Lord, ſayes the me Father, that I may haue a foun-ine of teares, then eſpecially, when I of-r vp to thee my prayers and ſupplicati-ns *o*. For the Oliue tree is moſt aboun-nt in fruite when it diſtilleth. And ſo a riſtian is moſt plentiful and powerfull prayer when he weepeth. Hereupon ing *Dauid* ſayth, I am as a greene Oliue ee in the houſe of the Lord. And our uiour himſelfe went often to the ount of Oliues, where hee offred vp ayers and ſupplications, with ſtrong

m Pſal. 42. 4.

n *Quo quiſque ſanctior, eo eius in orando fletus vberior.*

o *Da mihi lachrymarum fontem, tunc præcipue, cum preces & orationes tibi offero. Mannalis ca.* 11.

crying and teares. And therefore he willeth vs alſo, to haue fayth as a graine of Muſtard-ſeed. Now Muſtard-ſeed hath his name in Greeke *p*, becauſe it makes the eyes weepe. So that hee which in prayer hath fayth as a graine of Muſtard-ſeede, hath ſuch a fayth as makes his eyes weepe. And then Chriſt ſayes to him, Thou haſt wounded my heart with one of thine eyes. If with one, then much more with both. For as *Syneſius* teſtifieth, weeping is more piercing, and more forcible to perſwade God, and euen to wound his heart, then all the eloquence, then all the rethorick in the world q. And *Cyprian* ſayes, When the ſpirit of man ſendeth out ſighes in prayers, then the Spirit of God giues grace. And r *Ambroſe*, God looketh when wee pray, that wee ſhould powre out our teares, that hee might powre out his mercies ſ. As for example, *Anna*, *Samuels* mother, in the bitterneſſe of her ſoule wept ſore when ſhe prayed. Looke how ſalt vapours ariſe out of the Sea, which afterward are turned into pleaſant ſhowres: ſo out of the ſea of her ſorrowfull ſoule did ariſe ſobs and ſighes, like ſalt vapours, which immedi-

p Σιτάπι ποιεῖ τὸ ἀποδακρύειν τοὺς ὄπας.

q Δάκρυα πόσης ῥητορείας ἰσχυρότερα.

r *Cum ſpiritus hominis ſuſpirat, ſpiritus Dei aſpirat.*

ſ *Expectat lachrymas noſtras vt profundat pietatem ſuam. De pœnit. l. c. 4.*

mediately were turned into a ſweete ſhowre of teares. Therfore God heard her prayer, and ſent her a ſonne; the rather, becauſe this weeping, the more bitter it was to her, the more ſweete it was to God. So *Iacob* wraſtled with God, and preuailed againſt God *t*. But the Prophet *Oſe* ſheweth, that his wreſtling was by weeping, and his preuailing was by praying *u*. So *Ezechias* being ſicke, prayed: praying, turnd him toward the wall and wept: and then with weeping, as with Gun-ſhot, he battered downe that partition wall of his ſins, which kept Gods louing countenance from him. Therefore ſayes the Lord to him, *I haue heard thy prayer, and thy teares.* A ſtrange ſpeech. *I haue heard thy prayers*, that I vnderſtand well enough. But, *I haue heard thy teares.* What ſhould bee the meaning of this, trow you? Haue teares tongues, I maruell, or can they ſpeake, that they may be heard? Yea ſurely, I dare bee bold to ſay it: The cloud-cleauing thunder of the Almighty cannot make ſuch a rattling ſound, and ſuch a roring noyſe in the eares of man, as our teares doe in the eares of God. Therefore *Da-*

t Gen. 32. 28.

u Oſee 12. 4.

uid both before he had prayed, desireth God to heare the voyce of his crying,& also after he had prayed, thanked God because hee had heard the voyce of his weeping. For indeede he himselfe also sayes of himselfe, *I mingled my drinke with weeping*. And where was this drinke of his, but in that cup of which he saies in another place,[a] *I will take the cup of salvation* (or of prayer and thankesgiuing) & *call upon the Name of the Lord*. So that *Dauid* mingling his drinke with weeping, mingled his prayers with weeping. Wherefore as *Elizeus* did cast Salt into the waters of *Ierico*, to make them sweete: so must wee salt and season our prayers with teares, to make them sauory and delightsome to God. A man can neuer loue himselfe aright, that doth not sometimes weepe in *repentance*: nor his neighbour (if he be a Preacher) that doth not sometimes weepe in *Preaching*: nor God, that doth not sometimes weepe in *Prayer*. So that we must not bee like the Stoicks, which were neuer at all moued. Then we shall weep too little. As is proued in this second part. BVT WEEPE WEEPE NOT FOR ME, BVT WEEPE

[a] Psal. 116. 13.

FOR

FOR YOVR SELVES.

THE third part is next, *Weepe not, But weepe.* Which noteth, seeing both the excesse and the want are to be eschewed, that therefore the true meane, which we must keepe in weeping, consisteth in an equall intermingling of these two extremities, *Weepe not*, *But weepe* both together. *Weepe not*, sayes he. Too much is contrary to nature. *But weepe*, too little, is contrary to Repentance. *Weepe not*, too much is contrary to reason. *But weepe*, too little is contrary to preaching. *Weepe not*, too much is contrary to Religion. *But weepe*, too little is contrary to prayer. Saint *Paul* chargeth *Timoth.* to be instant in season and out of season. First in season, then out of season. Teaching thereby, that vnseasonable opportunity is better then seasonable importunity. Yet to keepe a meane in exhorting, that we must as well vse importunity sometimes, so it be in season, as take an opportunity alwayes, though it be out of season. Euen so saies our Sauiour here, *weep not, but*

weepe. First, weepe not: then, but weepe. Teaching thereby, that not to weepe, is better then to weep: yet to keep a meane in weeping, that we muſt, as well ſometimes in not weeping, weep, as alwaies in weeping not weep. For the Apoſtle ſaith, *That they which reioyce, muſt be as though they reioyced not, and they which weep, muſt be as though they wept not. They which reioyce, muſt bee as though they reioyce not*: becauſe, ſayth *Gregory* [b], All the ioy the godly haue in this life, is as a ſowre grape gathered out of time. And *Ambroſe*, *c*. The children of God, not onely in ſorrow, but euen in ioy alſo ſometimes ſhed teares. *They reioyce, as though they reioyced not. And they wch weepe, muſt be as though they wept not*, becauſe, ſayth *Macarius* [d], Euen teares are a comfort to the righteous. And *Ambroſe* againe [e], To them that are well affected, weeping is a very great delight. *They weepe as though they wept not*. Wherefore as cetraine leauen apples haue a ſowriſh ſweetneſſe, and ſome old wines haue a ſweetiſh ſowreneſſe: ſo *both our ſorrow muſt bee ioyfull, and our ioy muſt bee ſorrowfull. Our ſorrow muſt bee ioyfull*, as Chriſt did weepe vpon Palme-

Sunday.

[b] *Gaudium huius vitæ, vna acerba. In c. 28 Iobi.*

[c] *Non ſolum dolor, ſed & lætitia habet ſuas lachrymas.*

[d] Αυτὴ παρὰ κυρίου, πρόσοψις. *Homil. 1.*

[e] *Eſt pijs affec. ib. quædam etiam flendi voluptas. De obitu Valentiani p. 449.*

unday. Christ did weepe. There is sor-
ow. Vpon Palm-Sunday. There is ioy.
And our ioy must be sorrowful: as the Israe-
ites did eate the sweet Easter lamb with
owre hearbes. The sweet Easter lambe.
There is ioy. *Weepe not.* With sowre
hearbes. There is sorrow. *But weep. Weepe
ot.* This is a fiery speech, as when S. *Iohn*
sayes, that Christs eyes are as a flame of
fire *f*, that is, subiect now to no weeping.
But weep. This is a watry speech, as when
Dauid sayes, I water my couch with my
teares. So that if we would reccile these
speeches together, we must reconcile fire.
nd water together. *Gregory* obserueth,
hat in the raine-bow there are two co-
ors, red, which resembleth fire, and blue,
which resembleth water *g*. Redde, that
we might not weepe, beholding the fire
which shall burn, when Christ shall iudge
the world: and blue, that we might
weepe, beholding the water which did
flow, when God did drowne the world.
Therefore as there be two colours, red
and blue in one Raine-bow: So there
must be two affections, ioy and sorrow
in one heart. This the wisedome of our
Ancestors seemeth to insinuate, euen in

f Reuel. 19. 12.

*g In arcu eo-
dem color ignis
& aquæ simul
ostenditur,
quia ex parte
cæruleus, ex
parte rubicun-
dus: vt vtrius-
que iudicij te-
stis sit, vnius
videlicet faciē-
di, & alterius
fleti Homil. 8.
in Eze.*

the apparell which they haue appointed to be worn at this *solẽnity*. For the chiefe Magistrates of the City this day, weare scarlet gowns, which is a kind of red like fire; but to morrow they weare violet gowns, which is a kind of blue, like water. Wherefore the colours of the rainebow which we see in your attire, doe admonish you and vs all, that ioy and sorrow haue such an entercourse in this life, that though this day we *weepe not*, yet to morrow perhaps we cannot *but weepe*. This day we reade *Salomons* Song, to morrow peraduenture we may reade *Ieremies* Lamentations. Now in *Elias* his sacrifice there were not onely the colours of fire and water, but euen fire and water indeed (*h*). Insomuch as the fire of the Lord consumed and licked vp the water of the Altar. And assuredly our sorrowfull soule will be a most acceptable sacrifice to God, as *Elias* his sacrifice was, if we haue both the fire of Aetna, and the water of Nysus, so as the ardent fire of faith wel nie consume, & almost burne vp the flowing streame of loue. * *Austin* reporteth, that there is a fountain in *Epirus*, which not only putteth out torches that are

h 1. Reg. 18. 38

* In Epiro sacer fons est frigidus vltra omnes aquas, & spectatæ diuersitatis. Nam si in eum ardentem demergas facem, extinguit, si procul ac sine igne admoueas, sua opte ingenio inflammat. Solinus Poly. c. 12.

re lighted, but alſo lighteth torches that re put out (*i*). *Fulgoſus* likewiſe reporteth(*k*), that there is another fountaine neere *Grenoble*, a City in *France*, which although it haue not hot waters, as a Bath, yet oftentimes together with bubbles of water, it caſteth vp flames of fire. The fountain of teares that is in our eyes, muſt be like theſe two fountaines. As the *Pſalmiſt* witneſſeth, *When my ſorrow was ſtirred* (ſayes he) *my heart was hot within me, and while I was muſing, the fire kindled.* *When my ſorrow was ſtirred.* There is the firſt fountaine. *My heart was hot within mee.* There is the Torch lighted. *And while I was muſing.* There is the other fountaine. *The fire kindled.* There is the flame burning. Whereupon one ſayes fitly, Our eyes muſt neyther be drowned nor dry. *m* If they want fire, they will be drowned. If they want water, they will be dry. Wherefore, both *weepe not*, and *but weepe*: both fire and water muſt goe together, that our eyes be neyther drowned, nor dry. And this is the right moderation wee muſt keepe in weeping, as appeareth in this third part, WEEPE. NOT BVT WEEPE both

(*i*) *De Ciuitate Dei. lib. 25. c. 3.*

(*k*) *Mirum fontem dicere debemus, apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen ſimul cum ipſis aquis flammas nonnunquam emittit Fulgoſus lib. 1. non longè à fine* Pſal. 30. 3.

m Nec ſtuant oculi, nec flecti ſint. *Seneca.*

both together. *Weepe not for me, but weepe for your ſelues.*

THe fourth part followeth, *For Mee.* Weepe not too much for my death. For the death of Chriſt is *the death of Death: the death of the Deuill: the life of Himſelfe: the life of Man.* The reaſon of all this is his innocency and righteouſneſſe, which makes firſt, that as the life of Chriſt is the life of *Life*: ſo the death of Chriſt is the *death of Death.* Put the caſe how you pleaſe, this is a moſt certaine truth, that the gate of life had neuer bin opened vnto vs if, Chriſt who is *the death of Death*, had not by his death ouercome death. Therefore both before his death he threatneth and challengeth death, ſaying, O death, I will bee thy death: and alſo after his death, he derideth and ſcorneth death, ſaying, O death, thou art but a drone, where is now thy ſting? Aske death any of you (I pray) and ſay, Death, how haſt thou loſt thy *ſting*? how haſt thou loſt thy *ſtrength*? What is the matter that virgins and very children do now contemne thee, whereas Kings and euen tyrants did before feare thee?

thee? Death (I warrant) will answere you, that the only cause of this is the death of Christ. Euen as a Bee stinging a dead body, takes no hurt, but stinging a liue body, many times loseth both sting and life together, in like maner, death, so long as it stung mortall men only, which were dead in sin, was neuer a whit the worse: but when it stung Christ once, who is life it selfe, by and by it lost both sting and strength. Therfore as the brazen Serpent was so farre from hurting the Israelites, that contrariwise it healed them: after the same sort, death is now so far frō hurting any true Israelite, that on the other side, if affliction, as a fiery Serpent, sting vs, or if any thing elsé hurt vs, presently it is helped & redressed by death. Those which will needs play the hobgoblins, or the night-walking spirits (as we call them) all the while they speak vnder a hollow vault, or leape forth with an vgly vizard vpon their faces, they are so terrible, that he which thinks himselfe no small man, may perhaps be affrighted with them. But if some lusty fellow chance to steppe in to one of these, and cudgell him wel-fauouredly, and pull the vizard

vizard from his face, then euery boy laughes him to ſcorne. So is it in this matter. Death was a terrible bulbegger, and made euery man afraid of him a great while: but Chriſt dying, buckled with this bulbegger, and coniured him (as I may ſay) out of his hollow vault, when as the dead comming out of the graues, were ſeene in *Ieruſalem*, and puld the vizard from his face, when as he himſelfe riſing, left the linnen clothes which were the vizard of death, behind him. Therefore as that Aſſe called *Cumanus Aſinus*, ietting vp and downe in a Lyons skinne, did for a time terrifie his Maſter, but afterwards being deſcried, did benefit him very much: Semblably death ſtands now like a ſilly Aſſe, hauing his Lyons skin pulled ouer his eares, and is ſo farre from terrifying any, that it benefits all true Chriſtians, becauſe by it they reſt from their labour, and if they be oppreſſed with troubles or cares, when they come to death, they are diſcharged: death as an Aſſe doth beare theſe burthens for them. O bleſſed, bleſſed be our Lord, which hath ſo diſarmed death, that it cannot do vs any hurt, no more then a Bee

can

can which hath no ſting: nay rather it doth vs much good, as the brazen Serpent did the Iſralietes: which hath ſo diſmaſked death, that it cannot make vs afraid, no more then a ſcar-bug can which hath no vizard: nay rather as an Aſſe beareth his maſters burthens, ſo death eaſeth and refreſheth vs. This hath Chriſt done by his death. Hee that felleth a tree, vpon which the Sun ſhineth, may well cut the tree, but cannot hurt the Sunne. He that powreth water vpon Iron which is red hot, may well quench the heate, but he cannot hurt the Iron. And ſo Chriſt the Sun of righteouſneſſe did driue away the ſhadow of death: and as a glowing Iron was too hot and too hard a morſell for death to digeſt. All the while *Adam* did eate any other fruit which God gaue him leaue to eate, he was nouriſhed by it: but when he had taſted of the forbidden tree, he periſhed. Right ſo, death had free leaue to deuoure any other man, Chriſt onely excepted: but when it went about to deſtroy Chriſt, then it was deſtroyed it ſelfe. Thoſe barbarous people called Canibals, which feed onely vpon raw fleſh, eſpecially of men, if they happen

pen to eate a piece of roasted meate, commonly they surfet of it, and dye. Euen so the right Caniball, the onely deuourer of all mankinde, death I meane, tasting of Christs flesh, and finding it not to be raw (such as it was vsed to eat) but wholsome and heauenly meate indeede, presently tooke a surfet of it, and within three daies dyed. For euen as when *Iudas* had receiued a sop at Christs hand, anon after his bowels gushed out: In like sort, death being so sawcy as to snatch a sop (as it were) of Christs flesh, and a little bit of his body, was by and by like *Iudas* choaked and strangled with it, and faine to yeeld it vp againe, when Christ on Easter day reuiued. Death, I wisse, had not been brought vp so daintily before, nor vsed to such manner of meate, but alwaies had rauined either with *Mithridates* daughters vpon the poyson of sin, or else with *Noahs* Crow vpon the carrion of corruption. Wherefore now, sayth *Fulgentius* [e], death did indeed taste of Christ, but could not swallow him vp, nor digest him. Contrariwise, Christ, as soone as euer hee had but a little tasted of death, eft-soones hee did deuoure death,

[e] *Mors Christum gustauit, sed non deglutiuit.* Heb. 2. 9.

death, hee did ſwallow vp death in victory. And ſo the death of Chriſt by reaſon of his righteouſneſſe, is *the death of Death.*

It is alſo the *death of the Diuell.* As the Apoſtle ſayth, that by his death he did ouercome not onely death, but him alſo which had the power of death, the diuel. It is reported, that the Libard vſeth a ſtrange kinde of policie to kill the Ape. Hee lieth downe vpon the ground, as though he were ſtarke dead; which the Apes ſeeing, come all together, and in deſpite skip vp vpon him. This the Libard beareth patiently, till he thinks they haue wearied themſelues with their ſporting: then ſuddenly he likewiſe leapes vp, and catcheth one in his mouth, and in each foote one, which immediately he killeth and deuoureth. This was Chriſts policy. He was layd in the duſt for dead. The diuell then inſulted ouer him, and trampled vpon him. But he like a liuely Libard, ſtarting vp on Eaſter day, aſtoniſhed the ſouldiers ſet to keepe him, which were the diuels apes, and made them lye like dead men *h*: Euen as he told them before by his Prophet, ſaying: I will be

h Mat. 28. 7.

to

to them as a very Lyon, and as a Lybard in the way of *Aſhur* *i*. For as blind *Samſon* by his death killed the Pſtiliſtines when they were playing the *apes* in mocking and mowing at him *k*: ſo Chriſt by his death deſtroyed the Diuell. *Scaliger* writeth, that the Camelion, when he eſpies a Serpent taking ſhade vnder a tree, climbes vp into that tree: and lets downe a thread, breathed out of his mouth, as ſmall as a Spiders thread, at the end whereof there is little drop as cleare as any pearle, which falling vpon the Serpents head, kils him *l*. Chriſt is this Camelion: he climbes vp into the tree of his croſſe, and lets downe a thread of blood iſſuing out of his ſide, like *Rahabs* red thread hanging out of her window, the leaſt drop whereof being ſo precious & ſo peereleſſe, falling vpon the Serpents head, kils him. The wild Bull, of al things cannot abide any red colour: therefore the hunter for the nonce, ſtanding before a tree, puts on a red garment: whom when the Bull ſees, he runnes at him as hard as hee can driue: but the Hunter ſlipping aſide, the Buls hornes ſticke faſt in the tree. As when *Dauid* ſlipped aſide,

i Oſe 13.17.

k Iude 16.25.

l *Ex ore filum demittet aranearum more: in cuius fili extremo, guttula eſt margarito ſplendore, ea tactus in vertice ſerpens moritur ex* 196.

aſide, *Sauls* ſpeare ſtuck faſt in the wall[n]. Such a hunter is Chriſt. Chriſt ſtanding before the tree of his croſſe, puts on a red garment dipt and died in his owne blood, as one that commeth with redde garments from *Bozra* [o]. Therefore the Diuell and his angels like wilde Buls of *Bazan* [p] run at him. But he ſhifting for himſelfe, their hornes ſticke faſt in his croſſe: As *Abrahams* Ram by his hornes ſtuck faſt in the briers [q]. Thus is the Diuell caught and killed. A Dragon indeed kils an Elephant: yet ſo, as the Elephant falling downe, kils the Dragon with him. An Elephant kils *Eleazar*: yet ſo, as *Eleazar* falling downe, kils the Elephant with him[r]. And accordingly to this, the Diuell killing Chriſt, was killed by Chriſt. Yea as an Elephant is ſtronger then the Dragon, and *Eleazar* is ſtronger then the Elephant: ſo Chriſt is ſtronger then them both. For the Elephant doth not liue, after he hath killed the Dragon, neyther doth *Eleazar* liue, after he hath killed the Elephant: but Chriſt liueth, after he hath deſtroyed the Diuell. Leauing the Diuel dead, he is now riſen himſelfe from the dead. Wherefore as a Lybard killeth the

n 1. Sam. 19. 10

o Eſay 63. 1.

p Pſal. 22. 12.

q Gen. 22. 13.

r 1 Mach. 6, 46.

Ape: and a Camelion, the Serpent: and a Hunter, the Bull: and an Elephant, the Dragon: and *Eleazar*, the Elephant himselfe. So, Christ the true *Eleazar*, wch signifies the help of God, hath by his death killed that mischieuous Ape, the diuell: that old Serpent, the diuell: that wilde Bull, the diuell: that great Dragon, the diuell: that raging Elephant, the diuell. When *Mahomet*, the secõd of that name besieged *Belgrade* in *Seruia*, one of his Captaines at length got vpon the wall of the City, with Banner displayd. A noble Bohemian espying this, ranne to the Captaine, & clasping him fast about the middle, asked one *Capistranus* standing beneath, whether it would be any danger of damnatiõ to his soule, if he should cast himselfe downe headlong with that dog (so he tearmed the Turke) to be slaine with him? *Capistranus* answering that it was no danger at all to his soule, the Bohemian forthwith tumbled himselfe downe with the Turke in his armes, and so by his owne death only, saued the life of all the City *f*. Such an exploit was this of Christ. The Diuell, like the great Turke, besieged not onely one City, but

f Zieglerus, l. de illustribus viris Germaniæ, cap. 98.

eue

euen all mankind: Christ alone, like this noble Bohemian, encountered with him. And seeing the case was so, that this dog the diuell could not be killed stark dead, except Christ died also: therfore he made no reckoning of his life, but gaue himselfe to death for vs, that he onely dying for all the people, by his death our deadly enemy might for euer bee destroyed. For so *Origen* testifieth, that there were 2 crucified vpō the crosse of Christ. Christ himselfe visibly, with his will: and for a time. The Diuell inuisibly: against his will, and for euer *t*. Therefore the crosse is that victorious Chariot, in the vpper part wherof Christ sitteth as a triumphāt Conquerour, and in the lower part of it the diuell is drawne as a captiue, and is made an open spectacle of ignomy, and reproch. Diuers ancient Fathers note, the Virgin *Mary* was married, that the diuell might be deceiued. For he knew well enough Christ should be borne of a Virgin: but he neuer suspected blessed *Mary* was a Virgin, considering she was wedded to *Ioseph*. Therefore he did not lie in waite to destroy the seede of the woman so circumspectly as otherwise he would,

t Homil. 8. In Iosua.

would, if he had beene aware, or wiſt any ſuch thing. So that the birth of Chriſt did coozen the diuel: but the death of Chriſt did conquer the Diuell. And that much more glorioufly, when the temple of his body was vpon the pinacle of the croſſe, then when the body of his croſſe was vpon the pinacle of the Temple. For when he was vpon the temple, his breath ſpake better things then Satan: but when he was vpon the Croſſe, his blood ſpake better things then *Abel*: and there his breath came from his lungs out of his mouth: but here his blood came from his heart out of his ſide: and there he fought, ſtanding ſtoutly to it, and withſtanding Satan, hee would not in any wiſe throw downe himſelfe, but here he skirmiſhed, yeelding and humbling himſelfe to the death of the Croſſe: and there the Diuell aſcended vp to him vnto the toppe of an high mountaine, and ſo (as I may ſay) bade him baſe at his own goale: but here he himſelfe deſcended down to the diuell into the nethermoſt hell, and ſo ſpoyled principalities and powers, and ſlew the great Leuiathan in the very bottome of his own bottomleſſe pit. For

the

the Deuill, like a greedy rauenous fish, snatching at the bait of Christs body (as *Damascene* speaketh) was pearced thorow, and twitcht vp with the hooke of his Deitie *u*. Therefore both before Christs passion, *Peter* tooke money out of a fishes mouth to pay his tribute: and also after Christs passion, the Disciples broiled a fish for him to feede vpon. Whereby we see that Christ, who made a fish pay tribute to *Cæsar* for him, made the Deuill also pay tribute to death for him: and on the other side; that the Deuill, while he went about to catch this good fish, which is Iesus Christ, GODS Sonne the Sauiour (as *Methodius* and *Sibylla* proue the letters of ἰχθυς *x*. seuerally signifie) was himselfe caught, yea also killed by Christ. So that all the while Christ was buried in the graue, the deuill was broyled in hell. Wherefore as it was bootlesse for *Golias* to brandish his speare against *Dauid*: so it little auailed the Deuill to shake his speare likewise in the hand of the souldier against the heart of Christ. For as *Dauid* hauing heard *Golias* prate and talke his pleasure, when they came to the point, at the first stroke

u τῇ τῆς θεότητος ἀγκίστρῳ ἁλοὺς πείρεται.

x Ἰησους χριστος θεοῦ υἱος σωτηρ.

ouerthrew him: ſo Chriſt with that very ſelf-ſame ſpeare, which gaue him a little venny in compariſon, or (if it be lawfull for me ſo to ſpeake) but a phillip on the ſide, which was ſoone after recured, gaue the deuil a deadly wound in the forhead, which with all his pawes he ſhall neuer be able to claw off. And againe, as *Dauid* onely with his ſling wrought this feate: ſo Chriſt onely by his death, and by the power of his Croſſe, which is the ſling of *Dauid* [y], did conquer and ſubdue the diuel. And ſo the death of Chriſt, by reaſon of his righteouſnes, *is the death of the Diuel.* It is on the other ſide, *the life of himſelfe.* That which was propheſied in the *Pſalm*, is here fulfilled in Chriſt. The iuſt ſhal flouriſh as the Palm-tree. In the Hebrew it is *Tamar*, which ſignfies onely a Palm-tree. But in the Greek it is *Phoinix*, which ſignifies not onely a palm-tree, but alſo a *Phœnix*. Which tranſlation proueth two things. Firſt, that Ieſus the iuſt One, did moſt flouriſh, when he was moſt afflicted. For the iuſt ſhall flouriſh as the palm-tree [a]. Now the palm-tree, though it haue many weights at the top, and many ſnakes at the root, yet ſtill it ſayes, I am

[y] *Sane crux ipſa funda eſt, qua Dauid Goliab horrendum armis & formidabilem viſu, proſtrauit humi. Cyr. Ioh. l. 8. 17*

[z] *Pſal. 92. 12.*

[a] *a Cattamar.*

m neyther oppreſſed with the weights, nor diſtreſſed with the ſnakes. And ſo Chriſt the true Palm-tree, though all the iudgements of God, and all the ſinnes of the world, like vnſupportable weights, were laid vpon him: yea though the curſed *Iewes* ſtood beneath like venemous Snakes, hiſſing and biting at him, yet he was neyther ſo oppreſſed with them, nor ſo diſtreſſed with theſe, but that euen vpon his croſſe he did moſt floriſh when he was moſt afflicted: As peny-royall being hung vp in the larder houſe, yet buds his yellow flower: and *Noahs* oliue Tree being drownd vnder the water, yet keeps his greene branch: and *Araons* rod being clung and dry, yet brings forth ripe almonds: and *Moſes* bramble-buſh being ſet on fire, yet ſhines, and is not conſumed. Secondly, that Ieſus the iuſt one did moſt liue, when he ſeemed moſt to be dead. For the iuſt ſhall flouriſh as the *Phœnix*. Now the *Phœnix* though ſitting in his neſt among the hot ſpices of *Arabia*, he be burnt to aſhes, yet ſtill he ſayes I die not: but old age dieth in me, *c*. And ſo Chriſt the true *Phœnix*, though lying in his graue among the hot ſpices wher-

[b] *Nec premor, nec perimor.*

[c] *Moritur me non moriente, ſenectus.*

with *Nichodemus* embalmed him, he was neuer like to riſe from death to life againe. yet he died not, but mortality died in him, and immortality ſo liued in him, that euen in his ſepulchre he did moſt liue, when he ſeemed moſt to be dead. As the Laurell is greeneſt in the fouleſt Winter, and the lime is hotteſt in the coldeſt water: and the glow-worme ſhineth brighteſt, when the night is darkeſt: and the ſwan ſingeth ſweeteſt, when his death is neereſt *d*. *Epaminondas* being ſore wounded in fight, demanded of his ſouldiers ſtanding by, whether his enemies were ouerthrowne or no? They anſwered, Yea. Then, whether his buckler were whole or no? They anſwered alſo I. Nay then (ſayes he) all is well. This is not the end of my life, but the beginning of my glory: For now your dear *Epaminondas* dying thus glorioufly, ſhall rather be borne againe then buried *e*. Chriſt likewiſe was ſore wounded: but his enemies Death and the Deuill were ouerthrowne and ſpoyled. His buckler which was his Godhead, was whole and vntouched. Therefore there was no harme done. His death was no death, but an exaltation

d Cantator cygnus funeris ipſe ſui. Martialis lib. 13. Epigr.

e Nunc enim verſter Epaminondas naſcitur, quia ſic moritur.

tation vnto greater glory (ſ). That no-
e Eunuch riding in his Coach, read in
ſay, that Chriſt was ſilent before his
eath, as a lambe before his ſheare. He
yth not, before the Butcher but, before
e ſheare. Inſinuating, that death did
ot kill Chriſt: but onely ſheare him a
ttle. Neyther yet had death Chriſts
eece when he was ſhorne: For Chriſt
aking to himſelfe a ſpunge full of vine-
r, g that is, full of our ſharpe and ſowre
nnes, did giue vs for it, purple wooll full
bloud (h), that is, full of his pure and
rfect iuſtice. And indeed the onely
uery which Chriſt our Lord & Maſter gi-
eth vs all that are his faithfull ſeruants,
a coat made of this purple wooll. The
ſalmiſt ſaith, that God giueth his ſnow
ke wooll. But here we may turne the
ntence, and ſay, that Chriſt giueth his
ooll like ſnow. For as ſnow couereth
e ground when it is ragged and defor-
ned; ſo Chriſts wooll, which is his coate
ithout ſeame, couereth our ſinnes, and
hough they were a crimſon, yet maketh
hem white as ſnow. And as *Gedeons*
leece when it was moiſt, the Earth was
ry: but when it was dry, the Earth was
moiſt:

(ſ) *Ego ſi exaltatus fuero.* Iohn 12.32.

g Ioh.19.29.

(h) Heb.9.19.

moist: so when Christs fleece was moist, as a greene Tree, then were all we dry, like rotten stickes: but when his fleece was dry, all the bloud and water being wrung out of his precious side, then were we moistened with his grace. Wherefore seeing death had not Christs fleece, whē he was shorne, but we haue it which beleeue in him, it followeth that neyther death was the better, nor Christ the worse. But as a lambe is much more nimble & liuely for shearing: so this shearing of death was a kind of quickening to the lambe of God, and onely a trimming to him before he ascended to his Father, as *Ioseph* was trimmed and powled before he appeared to *Pharaoh*. For looke how *Adam* slept: so Christ died[i]. When *Adam* slept, his side was opened: when Christ died, his side was opened. *Adams* side being opened, flesh and bone were taken out: Christs side being opened, water and bloud were taken out. Of *Adams* flesh and bone the woman was built: of Christs water and bloud the Church is built. So that the death of Christ is nothing else but the sleepe of *Adam*. For as he saith of the Damsels death, The Damsell

[i] *Dormit Adam, moritur Christus. Prosper.*

ſell is not dead, but ſleepeth; ſo he ſaith of his owne death, *I laid mee downe and ſlept, and roſe vp againe, for the Lord ſuſtained mee.* And in another place, when God the Father ſaith to his Son, *Awake my glory, awake my Lute and Harpe:* God the Sonne anſweres to his Father, *I will awake right early.* That veſſell which *Peter* ſaw in a traunce, which came downe from heauen to the earth, and was knit at the foure corners, and had all maner of beaſts in it, did betoken Chriſt. Chriſt came downe from Heauen to the Earth, and his ſtory was knit vp by the foure Euangeliſts: and he hath made Iewes and Gentiles, yea all Nations, though they were as bad as beaſts before, yet he hath made them all, I ſay, one in himſelfe. Now (ſaith *Caſſianus*) it is worth the noting, that the Holy Ghoſt ſayth not, this veſſell was a ſheet, but was like a ſheet *k*. A ſheet may ſignifie either ſleepe or death, becauſe there is both a ſleeping ſheet, and a winding ſheet. But neyther was *Peters* veſſell a ſleepe, though it were like a ſheet: neyther was Chriſts body dead, though it were lapt in a ſheet. For wee our ſelues cannot ſo

k *Pulchre ait, Non linteum, ſed quaſi linteum.*

ſo properly be ſaid to liue in our firſt birth, as in our ſecond birth: and Chriſts life, when he lay in that new wombe, in which neuer any other was conceiued, is nothing to his life, when he lay in that new tombe, in which neuer any other was buried. Wherefore as *Iacob* trauelling towards *Haram*, when he had laid an heape of ſtones vnder his head, and taken a nap by the way, was much reuiued with it after his tedious iourney: ſo Chriſt trauelling towards Heauen, when he had ſlept a little in that ſtony ſepulchre which was hewne out of a rocke, liued then moſt princely after his painfull paſſion. Tell me, when did *Ionas* liue? In the hatches of the ſhip, or in the belly of the whale? In the hatches of the ſhippe? Why? I am ſure you will not ſay ſo. That was nothing. But to liue in the belly of the whale when the mariners were in extreme ieopardy and danger vpon the water, and yet *Ionas* moſt ſafe and ſecure vnder the water: this indeed was ſomewhat: whoeuer ſaw ſuch a wonder? The waters were one while hoiſted vp to the higheſt cloudes, another while hurled downe to the nethermoſt depth, *Ionas* him-

himselfe being all this while in the very gulfe of destruction, & yet not one haire the worse. Christs case was the same. As *Ionas* was in the belly of the Whale three daies & three nights: so and so long was the Sonne of man in the bowels of the earth: Yet he had no more hurt then *Ionas* had: but liued better vnder the earth, then we can vpon the earth: better in death, the we can in life. Tell me where did *Daniel* liue? in the Kings Court, or in the Lyons denne? In the Kings Court? Why? there is no great reason for that. Any man might haue liued there. But to liue in the Lyons den, when the mouth of the den was shut, and the mouthes of the Lyons open, this indeed was the life of an Angell, & no man. What King could euer make Lyons attend and wait vpon him? Yet here you might haue seene worthy *Daniel* sitting in the midst of many hungry Lyons, when as the Lyons lay downe at his feete couching and crouching before him, and adored their owne prey cast vnto them, which otherwise they would haue worried, and being beasts, became men in humanity toward this Saint, seeing men became beasts in cruelty

elty againſt him. The ſame reaſon was in Chriſt. His Sepulchre was ſealed as well as *Daniels* den. And he ſayth alſo of himſelfe in the Pſalme, *My ſoule is among Lyons.* Theſe Lyons were the terrors of death and the horrors of hell. Yet he tooke no more hurt then *Daniel* did, but brake the chaines of death into fitters and the gates of hell into ſhiuers, and then moſt gloriouſly triumphed. And ſo the death of Chriſt, by reaſon of his righteouſneſſe, is *the life of himſelfe.*

It is laſtly, *the life of man.* When Chriſts ſpeare had opened that way of life which the Cherubins ſword had ſtopt vp, then ſayd our Sauiour to the Theefe, *This day ſhalt thou bee with mee in Paradiſe.* *Adam* and *Eue* both in one day were expelled out of Paradiſe. Chriſt & the theefe both in one day were receiued into Paradiſe, yea both in one houre of the day. For about Noone, when the winde blew, *Adam* and *Eue* were expelled. And ſo about the ſixt houre, that is, about twelue of clock in the daytime, Chriſt and the Theefe were receiued: Chriſt ſaying to the Theefe while he did draw him vp to Paradiſe *l*, I doe draw thee

l Oſe. cap. 11.

thee with the cords of a man, euen with bands of loue. But the Septuagint tranſlate the Hebrew words *m* which ſignifie, with the cords of a man, into thoſe Greeke words *n*, which ſignifie, with the deſtruction of a man. As if CHRIST ſhould ſay thus to the Theefe: I doe ſo dearely loue thee, that I am content my ſelfe to be deſtroyed, that thou mayeſt be ſaued: my ſelfe to die, that thou mayeſt liue. I doe draw thee with the deſtruction of a man, euen with bands of loue. So that the theefe who ſaw his owne wounds, and death in Chriſts body, did ſee alſo Chriſts ſauing health and life in his owne body. As *Alcuinus* ſayth, writing vpon the ſixth of *Iohn*, *o* When the liuing Lord dyed, then the dying theefe liued. Notably ſayth the Prophet, *p The breath of our noſtrils, Chriſt the Lord, is taken in our ſinnes, to whom wee ſayd, Wee ſhall liue in thy ſhadow.* If Chriſt be the breath of our noſtrils, then hee is our life. And againe If we liue in his ſhadow, then wee liue in his death. For where there is breath in a ſhadow, there there is life in death. Now as the ouer-ſhadowing of the holy Ghoſt was the

m *Bechaaole Adam.*

n ἐνδιαφθορᾷ ἀνθρώπου.

o *Aſſumpſit vita mortem, vt mors acciperet vitam.*

p Lam. 4. 21.

the life of Christ: so the ouer-shadowing of Christ, is the life of man. And as *Peters* shadow gaue health to the sicke: so Christs shadow giues life to the dead. yea a thousand times rather Christs then *Peters*. For as *Elias* his spirit was doubled vpon *Elizeus*, because *Elias* being aliue, restored some to life: but *Elizeus*, as *Ierome* sayth, being dead, raised vp one from the dead *q*: so *Peters* spirit was doubled vpon Christ, because *Peter* being aliue, was a Physician to the liuing: but Christ, as *Chrysostome* sayth, being dead, was a Physician to the dead *r*. Or rather indeede in this comparison there is no comparison. But as *Peters* spirit was a shadow to Christs Spirit, so *Peters* shadow was nothing to Christs death. *Ezekias* seeing the shadow of the Sunne goe tenne degrees backe in the Diall, was assured by this signe, that he should recouer of his sickenesse *s*. Sick *Ezechias* may signifie all mankind, which is sicke by reason of sinne. But this is an vnfallible signe we shal recouer, because the Sunne hath gone ten degrees backe in the diall. The Sunne of righteousnes Iesus Christ hath for our sake made himselfe lower by many

q *Mortuus mortuum suscitauit.*

r Νέκρος νέκρον ἰᾶτ'ς.

s Esay 38, 8.

many degrees in the earth. My Father is greater then I. There he is gone backe tenne degrees below his Father. Thou haſt made him lower then the Angels. There he is gone backe ten degrees below the Angels. I am a worme, and no man. There he is gone backe ten degrees below men. A liue dogge is better then a dead Lyon. *t* There he is gone backe ten degrees below wormes. For hee was not counted ſo good as a liue worme, but was buried in the earth as a dead Lyon, to bee meate for the wormes, if it had bin poſſible for this holy One to ſee corruption. But bleſſed, O bleſſed be our Lord. Chriſt being in the forme of God, was buried in the graue, and ſo was made lower then his Father: nay lower then Angels, nay lower then men: nay lower then wormes: that we being now no better then wormes, might bee crowned in heauen, and ſo might bee made higher then wormes: yea, higher then men: yea, higher then Angels: yea, partakers of the ſame life and kingdome with Chriſt. *Pliny* reporteth, *u* that there was a Diall ſet in *Campus Martius*, to note the ſhadowes of the ſun, which agreeing

t Eccle. 9.4.

u L. 36. c. 10.

very well at the first, afterwards for thirty yeers together did not agree with the sun. All the time of those thirty, yea three and thirty yeeres that Christ liued in his humiliation here vpon earth, you might haue seene such a Diall: In which time the shadow of the Diall did not agree with the shining of the Sun. But thanks be to God, al the better for vs. When the sunne went backward ten degrees in the diall, then *Ezechias* went forward fifteen degrees in his life. He liued fifteen yeeres longer. And so the going of this Sunne *Iesus Christ* ten degrees backward, hath healed all our sicknes, and set vs a thousand degrees forward, and infinitely aduaunced vs by his death, to euerlasting life. For Christ is that louing *Rachel*, which dies her selfe in Childe-birth, to bring foorth her sonne *Beniamin* aliue; Christ is that righteous *Adam*, which by the bloody sweat of his browes hath earned for vs the Bread of life: Christ is that iust *Noah*, which shutting vp himselfe in his Arke, as in a Sepulcher, saueth all that come to him aliue: Christ is that tender Pellican, which wounding his owne brest, doth with his blood restore

againe his yong ones to life. And euen as when many birds are caught in a net, if a Pellican, or any other great bird that is among them, get out, all the reſt that are little ones follow after: ſemblably Chriſt as a great bird, hauing broken thorow the net of death, all we eſcape with him: So that wee may ſay with the Pſalmiſt, Our ſoule is eſcaped as a bird out of the ſnare of the Fowler, the ſnare is broken, & we are deliuered. *Arnobius* vpon theſe words in the Pſalme, (*x*) Deſpiſe not the worke of thine own hands, writeth thus, We are the worke of thine owne hands, ſeeing we are thy workmanſhip (*y*). Now becauſe the worke of thy hands was deſtroyed by the work of our hands, therefore were thy hands nayled to the croſſe for our ſinnes. That thoſe hands of thine might repaire againe the worke of thy hands by the tree of the croſſe, which was deſtroyed by the tree of concupiſcence. Thus farre *Arnobius*: Whereby we may gather, that the fruit of the tree of knowledge of good and euill, is euill, that is, death: but the fruit of the tree of life, that is, of the croſſe of *Chriſt*, is life. When *Alexander* had throwne downe

x Pſal. 138.

y Eph. 2. 10. *Ipſius ſummus factura, conditi in chriſto. Quantum ad ſubſtantiam fecit, quantum ad gratiam condidit. Tertul. ad. uer. Mar. l. 5. non longè a fine.*

the walles of Thebes, *Phryne* a harlot promiſed, that ſhe would at her owne charges repaire them againe, ſo that the Citizens would ſuffer this title to bee grauen vpon the gate, *Alexander hath throwne them downe, but Phryne hath raiſed them vp* z. The caſe is quite contrary here. *Eue* hath ouer-throwne not onely Thebes, but euen all mankinde. Chriſt hath at his owne coſt and charges repaired and built vs vp againe. Therefore we muſt graue this title vpon the Croſſe of Chriſt, *Eue hath throwne vs downe, but Chriſt hath raiſed vs vp.* *Eues* tree of knowledge of good and euill hath throwne vs downe, but Chriſts tree of life hath raiſed vs vp. Nay, I will be bold to ſay yet more, What is that? Marry this, That as farre as the tree of life excelleth the tree of knowledge of good and euill, ſo far the croſſe of Chriſt excelleth the tree of life. I know well, many will muſe & maruell much what I meane to ſay ſo. And ſome perhaps will ſcarce beleeue it is true which I ſay. Neuertheleſſe, moſt Chriſtian & bleſſed brethren, make you no doubt of it. For it is not my opinion, or my ſpeech only. They are the very

z *Plutar.*

very words of our Sauiour, *I came*, sayes he, *that men might haue life*, (a) *and that they might haue it more abundantly. More abundantly?* What is that? That abundantly wee might haue more life by the Crosse of Christ, then euer we could haue by the Tree of life: that abundantly wee might gaine more by the obedience of Christ in his death, then euer we lost, or could lose by the disobedience of *Adam* in his life. And therefore though that sinne of *Adam* was so hainous and so horrible, that it cast the Image of GOD out of Paradise: that it polluted all the race of mankind: that it condemned the whole world: that it defaced the very frame of Heauen it selfe: yet considering the sequele, how not only the guilt of this sinne, but euen the very memory of it is now vtterly abolished by the bloud of Christ. S. *Gregory* is not afraid to say, O happy, happy, happy man was *Adam*, that euer he so sinned and transgressed against GOD *b*. Because by this meanes both he, and all we haue found such plentifull redemption, such inestimable mercy, such superabundant grace: such felicity, such eterni-

(a) Iohn 10. 10.

b O fœlix culpa quæ talem ac tantum meruit habere Redemptorem.

ternity, such life by Christs death. For as honey being found in a dead Lyon, the death of the Lyon was the sustenance of *Samson*: so Christs gall is our hony,*c* and the bitter death of Christ, by reason of his righteousnesse, is the sweet *life of man*. Thus you see that the death of Christ is *the death of Death, the death of the Deuill, the life of Himselfe, the life of man*. And therefore he saies in this fourth part, Weepe not too much for my death, *For me, Weepe not for me, but weepe for your selues*.

Christi fel, nostrum mel.

I Perceiue, beloued, I haue beene somewhat long in this part: Therfore I will make more hast in the rest, and do what I can deuise, that I may not seeme tedious vnto you. Now then, to the fifth part. *For your selues*. Weepe not too little for your owne life. For the life of man is quite contrary. The life of man is *the life of Death, the life of the Deuill, the death of himselfe, the death of Christ*. The reason of all this is his iniquity and sinne. Which euen in Gods deare children, saies *Bernard*, is cast downe, but not cast out*d*. Therefore though sin cannot

d Deiectum, non eiectum.

not ſometimes ru'e ouer vs, becauſe it is caſt downe, yet it will alwayes dwell in vs, becauſe it is not caſt out. For it is ſo bred in the bone, that till our bones be with *Ioſephs* bones carried out of *Ægypt*, that is, out of the world, ſinne cannot be carried out of our bones. The Iriſh hiſtory telleth vs, that the City of Waterford giueth this poſie, *Intacta manet e*: Becauſe ſince it was firſt conquered by King *Henry* the ſecond, it was neuer yet attainted, no not ſo much as touched with treaſon. Alſo, that the Ile of Arren in that country hath ſuch a pure aire, that it was neuer yet infected with the plague. We cannot ſay thus of the nature of man That it is either ſo cleare from treaſon as that City, or elſe that it is ſo cleare from infection as that Iland is. Nay, our very reaſon is treaſon, and our beſt affection, it is no better then an infection, if it be well ſifted in the ſight of GOD. *Euagrius* recordeth, *f* that the Romans got ſuch a victory ouer *Choſroes*, one of the Perſian Kings, that this *Choſroes* made a Law, that neuer after, any King of *Perſia* ſhould moue warre againſt the Romans. We cannot poſſibly ſubdue ſinne

s It cõtinuẽth vntouched.

f Lib. 5. cap. 15.

in ſuch ſort as the Romans did this Perſian King. But doe we what we can doe, ſinne will alwayes be a Iebuzite, a falſe borderer, yea a ranke traytor, rebelling againſt the ſpirit. Which makes the life of man, firſt to be, ſayes *Chryſoſtome*, a *debt* (as it were) owne and due *to death* g. For the Diuell is the father of ſin, and ſin is the mother of death. Hereupon Saint *Iames* ſaith, that ſinne being finiſhed, trauelling in child-birth like a mother, bringeth forth death. And *Dauid* in the ninth *Pſalme* calleth ſin the gate of death: Becauſe as a man comes into a houſe by the gate: ſo death came into the world by ſinne. The corruption of our fleſh did not make the ſoule ſinfull: but the ſinne of our ſoule did make the fleſh corruptible. Whereupon *Lactantius* calleth ſinne the reliefe or the food of death h. As a fire goeth out when all the fuell is ſpent, but burneth as long as that laſteth: ſo death dieth when ſin ceaſeth, but where ſin aboundeth, there death rageth. The Prophet *Abacuck* ſinning not, death was ſo farre from him, that he was able to fly without wings: but King *Aſa* ſinning, death was ſo neere to him, that he was

g ὄφλημα θανάτου.

h *Fabulum mortis.*

was not able to ſtand vpon his feet. Nay, we may ſee this in one and the ſelf-ſame man. *Moſes* ſinning not, death could not meet with him in the bottome of the red Sea: but ſinning, death did ſeaze vpon him in the toppe of mount *Nebo*. So that the life of man by reaſon of his ſinne, is *the life of death*.

It is alſo *the life of the Diuell*. As *Emiſenus* ſaith, Each one hath in him as many diuels, as euils *i*: euery ſeuerall ſinne being ſufficient to maintaine a ſeuerall Diuell. The godly finding no ioy in the earth, haue their conuerſation in Heauen. But Satan finding no ioy in Hell, hath his conuerſation in the Earth. So that the Earth is a hell to vs, but a Heauen to him. Here he hath his liuing. As it was ſaid at the firſt, Thou ſhalt eate the duſt of the Earth all the dayes of thy life. That duſt, ſaith *Macarius*, is the deuils diet *k*. And therefore as a ſcald Cur waits for a bone, ſo he that goes about, ſeeking whom he may deuoure, watches continually til the godly ſhake off the duſt from their feete, that is, ſhake off ſome ſinne which they haue gotten by walking in the world, that then he may licke it vp as one of thoſe

i Τὸν δαιμονια πολλὰ ἐγκλήματα.

k Καταλεχόμενον ἐχθρόν.

thoſe Dogs which did licke vp *Iezabels* bloud. This is meate and drinke to him *l*. He loues it alife to ſee vs ſinne, euen as curſed *Cham* did to ſee *Noahs* nakednesse. And as flies are alwaies buſie about a ſore place: ſo ſaith *Theophylact m*, That is a ſport or pleaſure to Satan, which is a ſore or a paine to a man, eſpecially if he be a godly man. For this Behemoth the Deuil, *eateth graſſe as an Oxe n*. Whereupon *Gregory* noteth, that a ſheepe, or any ſuch other beaſt will eate any manner of graſſe, though it be trampled and ſtained neuer ſo much: but an Oxe will eate no kind of graſſe, but that which is green and freſh. And ſo the Deuill will be ſure to haue his feede of the very fineſt and beſt *o*. For the Angel of the Lord reioiceth moſt, when one that is a ſinner conuerteth. He eateth graſſe as a ſheepe. But the Angel of Satan reioiceth moſt; when one that is a conuert ſinneth. He eateth graſſe as an Oxe. If the Deuill cannot keepe a man from liuing long, then he will hinder him from liuing well *p*. If he cannot kill him, then he will corrupt him. And indeede he takes greater pleaſure in corrupting one god-

l Dulce diabolo peccare nos. Hila. Enarra. in p. 118.

In cap. Luc 16. p. 320.

n Iob. 40. 10.

o Eſca eius electa. Abakuk. 1. 16.

p Aut imperat mortes, aut impetit mores, Leo.

ly man, then in killing a hundred wicked. He was more delighted when *Dauid* slew but *Vrias*, then when *Saul* slew himself: when *Peter* did but deny Christ, then when *Iudas* betraied him. So that the life of man, by reason of his sin, is the delight, yea it is the very *life of the Deuill.*

It is on the other side *the death of himselfe.* O miserable wretch that I am (saith one) who shall deliuer me from this body of death? The life of the godly is a very body of death. But their death is onely a shadow of death. *Thales* a Philosopher being demaunded what difference there is betweene life and death, answered, They are all one. Then being asked again, If he had not rather liue then dy? No saith he, as before: for they are al one. But *Ierome* saith farre more excellently, They are not all one. That is not true. For it is one thing to liue in continuall danger of death: another thing to dy in continuall assurance of life *q*. Therefore *Ecclesiastes* saith, That the day of our death is better then the day of our birth. For when we are borne, we are mortall: but when we are dead, we are immortall. And we

q Aliud viuere moriturum, aliud mori victurum.

we are aliue in the wombe to dy in the world: but we are dead in the graue to liue in Heauen. Hence it is that the wicked are merry at their birth day, as *Pharaoh* made a feast at his birth day, when his chiefe Baker was hanged *r*: and *Herod* likewise made a feast at his birth day, when *Iohn Baptist* was beheaded: but they are sorry at their dying day, as *Iudas* was sorry when he went about to hang himselfe: and *Cain* was afraid euery one would kill him that met him. Contrariwise, the godly are sorry at their birth day, as *Iob*, *Let the day perish wherein I was borne*: & *Ieremy*, *Let not the day wherein my mother bare me, be blessed* *f*. But they are merry at their dying day, as *Simeon*, *Lord, now lettest thou thy seruant depart in peace*: and *Paul*, *I desire to bee dissolued, and to be with Christ*. Therefore we also keepe holy dayes, and celebrate the memory of the Saints, not vpon their birth-daies, but vpon their death-dayes, to shew that these two are not all one, but that the day of our death is better then the day of our birth. For whereas there are 2. waies, the one hauing in it, first a transitory life, and then an eternall death, the other hauing

r Gen. 40. 20.

f Ier. 20. 14.

in

In it first a transitory death, and then an eternal life: the wicked chuse to liue here for a time, thogh they die for it hereafter eternally: but the godly chuse to haue their life hid with Christ here, that they may liue with Christ eternally hereafter. Therefore the wicked neuer thinke of death: but the godly thinke of nothing else. As *Alexander* the Monarch of the world had all other things saue only a sepulchre to bury him in, whē he was dead: he neuer thought of that. But *Abraham* the heire of the world, had no other possession of his owne, but onely a field wch he bought to bury his dead in: he thoght of nothing els. We read that *Daniel* strowed ashes in the tēple to descry the foot steps of *Bels* Priests, which did eat vp the meat. So did *Abraham* strow ashes in his memory, saying, *I will speake vnto my Lord, though I be but dust and ashes.* So do all the faythfull, remembring they shall one day be turn'd to dust and ashes. That so seeing and marking the foot-steps of death, how it continually commeth and steales away their strength (as *Bels* priests did the meat) how it daily eateth vp and wasteth and consumeth their life, they may

may be alwaies prepared for it. Our firſt parents made them garments of figge-leaues. But God miſliking that, gaue them garments of skins. Therefore *Chriſt* in the Goſpell curſed the fig-tree, which did beare onely fig-leaues to couer our ſin: but commended the Baptiſt which did weare skins to diſcouer our mortalitie. For not onely, as *Auſtin* ſayth, Our whole life is a diſeaſe *t*: but alſo as *Bernard* ſayth, our whole life is death *u*. The life of man, by reaſon of his ſin, is a continuall diſeaſe, yea, it is the very *death* of *himſelfe*.

t Vita morbus.

u Vita mors.

It is laſtly, *the death of Chriſt*. The Prophet *Eſay* calleth Chriſt a ſin, or a ſacrifice for ſin, (*x*) prefigured by all thoſe ſin-offrings of the old law. Becauſe indeed, when Chriſt was crucified at the firſt, he was broken for our ſins. According to that of *Tertullian*, (*y*) Sin it was which brought the Sonne of God to his death. The Iewes were onely inſtrument and acceſſaries to it: ſinne was the ſetter and the principall. They cryed, *Crucifie him* in the Court of *Pilate*: but our ſins cryed, *Crucifie him*, in the Court of Heauen. Now, as the death of Chriſt was no

x Aſham. Eſay 53. 10.

y Propter peccatum mori necesſe habuit Filius Dei. Vide etiam Aug. Medit. cap. 7. vbi docet hominem eſſe cauſam paſſionis.

effici

fficient to ſaue the wicked: ſo the ſinne
f the wicked was not ſufficient to con-
emne Chriſt. But the Scripture ſayth
f them which eyther are, or at leaſtwiſe
eme to be godly: They ſay they know
od, but by their works they deny him:
nd *Saul, Saul*, why doeſt thou perſecute
e? And, *They crucifie againe vnto them-
lues the Sonne of God. Zachary* prophe-
eth of Chriſt, * That when one ſhall
y vnto him, What are theſe wounds in
y hands? Then he ſhall anſwere, Thus
as I woũded in the houſe of my friends:
hat is, in the houſe of them which ought
haue beene my friends. So that our ſins
id wound Chriſts hands at the firſt.
nd now alſo, not the wicked, which are
part of his body, but we which are
yſticall members of his body, and ther-
re ſhould by good reaſon be his friẽds,
e I ſay, doe yet oftentimes by our ſins
eny Chriſt with *Peter*: nay we perſecute
hriſt with *Paul*: nay we crucifie Chriſt
ith the Iewes. Yea (if it will pleaſe you
heare me) I will ſay yet more, we cru-
fie Chriſt farre more cruelly then the
ewes did. Then, his body was paſſible
nd mortall, now, it is glorified and im-
mortall,

Zacha. 13. 6.

mortall: they knew not what they did: we doe ill enough: yet we know what we doe well enough: they pierced him with a ſpeare, we pierce him with reproches: they buried him in the earth, we bury him in obliuion: then he aroſe againe the third day: but we ſo bury Chriſt, that not once in three dayes, no not once in three weekes he ariſeth or ſhineth in our hearts. Nay, that which I am aſhamed to ſpeake, though ſome are not aſhamed to doe it, there are in the world which haue no time, not once in three months, not once in three yeeres, no not once ſcarce in their whole life to thinke of Chriſt, but bury him in the perpetuall forgetfulneſſe of their careleſſe conſcience, as in a barren land, where all good things are forgotten. Wherfore let euery one, as ſoone as he is tempted to any ſin, thinke ſtraightwaies that he ſees Chriſt comming towards him, wrapt vp in white linnen cloathes, as he was buried, with a kercher bound about his head, and crying after a ghaſtly and feareful ſort, Beware, Take heed what you doe. Deteſt ſinne, abhorre ſin: Fie vpon it, A ſhame light on it: It did once moſt vilely

and

and villanouſly murder mee: but now ſeeing my woundes are whole againe, do no (I beſeech you) do not rubbe and reuiue them with your ſinnes, to make them bleed afreſh: now ſeeing the Scepter of the kingdome of heauen is put into my hand, doe not offer me a reede againe to mocke mee: now ſeeing my head is crowned with the pure gold of eternall glory, doe not ſet a crowne of thornes vpon it againe: now ſeeing I my ſelfe am enſtalled in the Throne of the right hand of Maieſty, doe not pull mee out of my Throne, and throw me into the graue againe, and with your ſinnes ſeale a mighty great ſtone vpon me, to ſtifle me, and preſſe me, and hold me downe in death. O beloued, good beloued, at his inſtance be perſwaded, by whoſe blood you are redeemed. Haue pity, haue pitty vpon me poore Ieſus. Once he voluntarily, yea euen ioyfully dyed for vs, and if that one death had not bin ſufficient, he would haue been content then to haue dyed a thouſand deaths more. Now hee proteſteth, that the leaſt ſinne of any one Chriſtian doth more vex him euen at the very heart, then all his dolo-

rous paines vpon the Croſſe. Our ſinnes are thoſe Souldiers which take him, thoſe tormentors which whippe him, thoſe thornes which gore his head, thoſe nailes which pierce his feete, that ſpeare which ſhed his blood, that croſſe which takes away his life. And yet if to grieue him thus continually, would do vs any good, then he would be moſt glad to preferre our good, though neuer ſo little, before his owne griefe, though neuer ſo great. But it is not ſo. That one death which he willingly ſuffered, was for our ſaluation. Theſe diuers deaths which we with our ſins ſo often put him to againſt his will, do make for our greater damnatiõ. Therfore he beſeecheth vs, & I alſo being proſtrate at the very feet of eu'ry one of you, heartily in his name exhort you, if wee will haue no pitty of him, yet for the tender loue wee beare to our owne deare ſoules, that we would not alwaies keepe him vpon the racke, and euery day vexe the iuſt *Lot* with our vnlawfull deedes, that we would not any more ſhedde his precious bloud, and tread it and trample it vnder our feet. This Iaſſure you (bleſſed Chriſtians) will bee a more

more forcible meanes, not onely to terrifie and fray vs from ſinnes which wee may commit heereafter, but alſo to mollifie and melt our hearts for ſinnes which wee haue committed heretofore, if wee conſider that the life of man, by reaſon of his ſinnes, is the *death of Chriſt*. Thus you ſee that the life of man is *the life of Death, the life of the Diuell, the death of himſelfe, the death of Chriſt*. And therefore hee ſayth in this fifth part, Weepe not too little for your owne life. For your ſelues: *Weepe not for me, but weepe for your ſelues*.

THE ſixth part is next, *For mee, for your ſelues*. Which noteth, Seeing both the exceſſe and the want are to bee eſchewed, that therefore the true meane which we muſt keepe betweene CHRIST and our ſelues, conſiſteth in a certaine qualification of theſe two extremities. *For me, for your ſelues*, both together. Weepe not too much, ſayth he, for my death, which is *the death of death*. Weepe not too little for your own life, which is *the life of Death*. Not too much for my death, which is *the death*

of the diuell: not too little for your owne life, which is *the life of the Diuel*. Not too much for my death, which is *my life*: not too little for your owne life, which is *your death*. Not too much for my death, which is *the life of Man*: not too little for your owne life, which is *the death of Christ*. Saint *Paul* willeth the Corinthians to approue themselues by honour & dishonour. First by honour, then by dishonour. Teaching thereby, that dishonourable honour is better then honourable dishonour. Yet to keepe a meane in this matter, that we must as well count it an honour to bee sometimes dishonoured with Christ, as a dishonour to be alwayes honoured without Christ. Euen so sayes our Sauiour heere, *For me, for your selues*. First, *For me*, then, *for your selues*. Teaching thereby, that to reioyce for CHRIST, is better then to weepe for our selues. Yea to keepe a meane betwixt both, that we must aswell sometimes descend out of Christ into our selues to weepe, as alwaies ascend out of our selues into Christ to reioyce. For the Apostle sayes, that we must reioyce with them that reioyce, and weep

wi

with them that weepe. If my friend be alwayes ſorrowfull, and neuer ioyfull, he hath no pleaſure by me: if he be alwayes ioyfull, and neuer ſorrowfull, I haue no proof of him: but he is my deareſt friend, moſt delighted in me, beſt approued by me, that takes ſuch part as I doe, ſometimes reioycing, and ſometimes weeping, reioycing when I reioyce, and weeping when I weepe. The like is to be ſeene in this place. *For mee, for your ſelues.* If a Chriſtian alwayes thinke of his owne miſery, and neuer of Chriſts mercy, hee will deſpaire: if hee alwayes thinke of Chriſts mercy, and neuer of his owne miſery, he will preſume. But he is the beſt Chriſtian, ſo high, that he cannot deſpaire, ſo low, that he cannot preſume, which inclines as well to the one, as to the other, ſometimes reioycing, and ſometimes weeping: reioycing for Chriſt, and weeping for himſelfe. A man cannot weepe too little for Chriſt, if he preſume not: a man cannot weepe too much for himſelfe, if he deſpaire not. But he may eaſily deſpaire that weeps too much for Chriſt: and he may eaſily preſume, that weeps too little for himſelfe. Wherefore

as in a ballance, if there be any ods in the ſcales, we take out of that which is the heauier, and put into that which is the lighter, til there be no difference betwixe them: So here we muſt wey theſe matters well, that we our ſeues may be iuſt weight, neyther too heauy for our owne miſery, nor too light for Chriſts mercy. Thus did *Dauid* when he ſaid to GOD, *Hide mee vnder the ſhadow of thy wings.* What are Gods wings? His Mercy and his Iuſtice. What is the ſhadow of his wings? Our loue and our feare. Our loue is the ſhadow of his mercy, which is his right wing. Our feare is the ſhadow of his Iuſtice, which is his left wing. Now ſeeing hee that is hid vnder the right wing onely, may preſume, becauſe hee hath no feare, and he that is hid vnder the left wing onely, may deſpaire, becauſe he hath no loue: therefore ſaith *Dauid*, Hide me, O Lord, vnder the ſhadow, not of one wing, but of both thy wings: that I may neuer deſpaire while I alwaies loue thy mercy, and reioyce for Chriſt: that I may neuer preſume, while I alwayes feare thy iuſtice and weepe for my ſelfe. A Quaile, the ve

ry ſame Bird which was the Iſraelites meate in the wilderneſſe, as he flies ouer the Sea, feeling himſelfe begin to be weary, lights by the way into the Sea. Then, lying at one ſide, he layes downe one wing vpon the water, and holds vp the other wing towards Heauen. Leſt he ſhould preſume to take too long a flight at the firſt, he wets one wing. Leſt he ſhould deſpaire of taking a new flight afterwards, he keepes the other wing dry. Thus muſt a Chriſtian man doe: When he layes downe the wing of feare vpon the water to weepe for himſelfe, then he muſt hold vp the wing of loue toward Heauen to reioyce for Chriſt: that his two wings may be anſwerable to Gods two wings: that as God hath two wings, the one of Mercy, the other of Iuſtice: ſo he may haue two wings, the one of ioy for Chriſt, the other of ſorrow for himſelfe. *Sem & Iapheth, Noahs* godly and dutifull children, when they ſaw their father otherwiſe then he ſhould be, went backward and couered him. They went backward, that they might not ſee him themſelues: they couered him, that others might not ſee

him. Christ hanging naked vpon the Crosse, was *the shame of men, and the outcast of the people*. Therefore we that are the children of GOD, must goe backeward, by abhorring them that crucified Christ; and yet wee must couer him and hide him; euen in our very hearts, by remembring and honouring his death and resurrection. Lest we should presume, we must goe backward for feare: and yet lest we should despaire, wee must couer him for loue. That as God hideth vs vnder the shadow of his wings, which are loue and feare, loue the shadow of his mercy, and feare the shadow of his iustice: so we may hide GOD vnder the shadow of our wings, which are ioy and sorrow; ioy the shadow of our loue, and sorrow the shadow of our feare; ioy for Christ, and sorrow for our selues. To this strange kinde of going backward, the Psalmist alludeth when hee saith to God, *Thou hast made my feete like Hindes feete*. A Hinde goeth not still forward in one way, but as an ancient father speaketh, hee iumpes crosse out of one way into another *x*. Right so a Christians feet must be like Hindes feet. He must iumpe crosse,

x Saltum habet transuersum.

croſſe, from himſelfe to Chriſt, and then backe againe from Chriſt to himſelfe. Would you ſee ſuch a Hinde? Then mark how *Iob* footes it. That he might not deſpaire, he iumpes croſſe from himſelfe to Chriſt, and ſaith, *a* I am cleane without ſinne, I am innocent, and there is none iniquity in me. Heere is the mercy of Chriſt. But that he might not preſume, he iumpes backe againe from Chriſt to himſelfe, and ſayth, *b* O that my griefe were well weighed, and that my miſeries were layd together in the balance. Here is the miſery of man. Thus muſt we weigh the mercy of Chriſt, and the miſery of man together in the balance, and be ſure (as I ſaid before) we make the ſcales euen, and when wee weigh the reaſons why wee ſhould not weepe for Chriſt, then we muſt weigh the reaſons alſo why we ſhould weepe for our ſelues. So wee ſhall find, for great cauſe of ioy in Chriſt, great cauſe of ſorrow in our ſelues: for greater cauſe of ioy in Chriſt, greater cauſe of ſorrow in our ſelues: for greateſt cauſe of ioy in Chriſt, greateſt cauſe of ſorrow in our ſelues: for that which is more then all, to make vs ioyfull in Chriſt,

a Chap. 33. 9.

b Chap. 6. 2.

Christ, that which is more then all, to make vs sorrowfull in our selues. The righteousnesse of Christ is *the death of Death*. Great cause of ioy in Christ. If *Debora* reioyced when *Barack* put *Sisera* to flight, haue not we as great cause to reioyce, seeing Christ hath put death to flight? The sinne of man is *the life of Death*. Great cause of sorrow in our selues. If *Anna* wept for her barrennesse, haue not wee as great cause to weepe, seeing wee can conceiue nothing but sorrow, and bring forth iniquity vnto death? The righteousnesse of Christ is *the death of the Deuill*. Great cause of ioy in Christ. If *Iudith* reioyced when she did cut off the head of *Holofernes*, haue not we great cause to reioyce, seeing Christ hath cut off the head of the Deuil? The sinne of man is *the life of the Diuell*. Greater cause of sorrow in our selues. If *Thamar* wept, being deflowred by her brother, haue not we greater cause to weepe: seeing we commit spirituall incest and adultery daily with the Diuell? The righteousnesse of Christ is *the life of himselfe*. Greatest cause of ioy in Christ. If *Sara* laughed when she

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heard ſhe ſhould haue a quicke childe in her dead wombe, is not this the greateſt cauſe of laughter which can be vnto vs, that Chriſt liued in death, and was moſt free among the dead, and could not ſee corruption in the graue? The ſinne of man is the *death of himſelfe*. Greateſt cauſe of ſorrow in our ſelues. If *Agar* wept being turned out of *Abrahams* houſe, is not this the greateſt cauſe of weeping which can be vnto vs, that our life is no life, becauſe we neuer ceaſe from ſinning, while we are heere pilgrimes and ſtrangers, exiled and baniſhed out of our Fathers houſe in heauen? The righteouſneſſe of Chriſt is *the life of man*. This is more then all, to make vs ioyfull in Chriſt. If Queene *Eſter* did reioyce, as King CHARLES doth at this day (whom God for his mercies ſake euer ſaue and preſerue, and let all the people ſay *Amen*) becauſe he deliuered his people from thraldome and deſtruction: can any thing in the world then make vs more ioyfull then this, that wee being curſed in our ſelues, are bleſſed in Chriſt: being embaſed in our ſelues, are exalted in Chriſt: being condemned in

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our ſelues are iuſtified in Chriſt, being dead in our ſelues, are aliue in Chriſt? The ſinne of Man is *the death of Chriſt*. This is more then all to make vs ſorrowfull in our ſelues. If the Virgin *Mary* wept ſo ſore for the death of her Sonne Ieſus, as though her tender heart had beene ſtabbed and pierſt thorow with a ſharpe ſword (as *Simeon* ſpeaketh.) Can any thing in the world then make vs more ſorrowfull then this, that Chriſt being bleſſed in himſelfe, was curſed for vs: being exalted in himſelfe, was embaſed for vs: being iuſtified in himſelfe, was condemned for vs: being aliue in himſelfe, was dead for vs? O deare brother, bleſſed Chriſtian, whoſoeuer thou art, if thou be too ſorrowfull at any time, remember what Chriſt hath done for thee: how louingly, how kindly he hath dealt with thee, and thou wilt ſoone be glad: if thou be too ioyfull at any time, remember what thou haſt done againſt Chriſt, how vngratefully, how wretchedly thou haſt dealt with him, and thou wilt ſoone be ſorry. So ſhall we neuer ſuffer ſhipwracke of faith, eyther by too much ſorow, as *Eſau* did, who ſought

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the bleſſing *with teares*, weeping for himſelfe, not reioycing for Chriſt: or elſe by too much ioy, as *Herod* did, who heard the Baptiſt gladly, reioycing for Chriſt, not weeping for himſelfe. But euen as a ſhip, being neyther too heauily burthened, nor too lightly ballanced, feareth neyther waues nor windes, but ſaileth ſafely to the hauen: ſo we being neither too heauy for our owne miſery, nor too light for Chriſts mercy, but ioyning *for mee, for your ſelues*, both together, ſhall neyther bee drowned with the waues of deſperation, nor puffed vp with the windes of preſumption, but wee ſhall ſayle ſafely in the Arke of *Noah*, vpon the Sea of this world, till wee arriue at the Hauen of all happineſſe in Heauen. And this is the right moderation we muſt keepe betweene Chriſt and our ſelues, as appeareth in this ſixth part, *For mee, for your ſelues*, both together. *Weepe not for mee, but weepe for your ſelues.*

THe ſeuenth part followeth, *Weepe not for me.* Wherein wee muſt conſider three vertues that were in Chriſt. Wiſedome,

dome, Benignity, Magnanimity. For Wisedome, hee sayth, *Weepe not*. For Benignity, *Not you*. For Magnaimity, *Not for me*. Not weepe: Not you: Not for mee. *Weepe not for mee*. First, for Wisedome, he sayth, *Weepe not*. Saint *Austin* hath a very excellent sentence, and it is this: *d* Christ vpon his crosse did read vs a Lecture, like a Doctor in his chaire. Indeed in that learned lecture of his, he deliuered vnto vs many notable poynts of wisedome. And one especially we haue here, whereby wee are instructed how we should be affected toward the dead. For if wee must not weepe immoderately for the death of Christ, then we must not grieue our selues greatly for the death of any Christian. The ancient Italians vsed to mourne for their dead ten moneths: the Egyptians seuenty two daies: the Ethiopians forty daies: the ancient Germanes, thirty dayes: the Lacedemonians, eleuen dayes *e*. But the Athenians and the Romanes, which were in their time counted the wisest men in the world, were much more moderate. For the Athenians had a law giuen them by *Solon* their law-giuer, which did forbid

d Crux Christi pendentis, Cathedra fuit docentis.

e Iohannes Bohemus de morib. Gen.

id mourning at burials. The Romans ikewiſe had a law in their 12. Tables which did forbid to make any exclamations or outcries at funerals *f*. Yea the third Councell holden at *Toledo* in *Spaine*, the ne & twentieth Canon of the Councell, atly decreeth, that Chriſtians ſhould ee brought to their graues onely with nging and reioycing *g*. Becauſe, quoth ne Councell, the Apoſtle to the *Theſſanians* ſayth: *I will not haue you ignoant, brethren, concerning them which e aſleepe, that you ſorrow not, euen as others which haue no hope.* Therefore CVTERTVS, who was Archbiſhop of *Canrbury*, long before the Conqueſt *h*, at s death, charged that no lamentation ould bee made for him. And *Ierome* riteth, that when the dead body of *Paul* e Eremite was brought foorth, holy *nthony* did ſing Hymnes and Pſalmes cording to the Chriſtian *i* tradition. nd that when *Paula* a deuout widow, as *k* buried, the Biſhops did bring r forth with ſinging. And that when *biola* was buried, Pſalmes were ſung, d *Haleluiah* was chanted out ſo loud, at it did ſhake the ſeeling of the Church.

f Leſſum habere funeris ergò.

g Cum canticis ſolummodo & Pſallentium vocib.

h Floruit regnante Egberto, An. Dom. 747.

i Prolato foras corpore Hymnos & Pſalmos de Chriſtiana traditione de cantabat. In vita Pauli Eremi.

k Pontifices choros pſallentium ducebant. In Epitaphio Paula.

Church. *l* I grant indeede wee may ſorrow and weepe fot the wicked, not onely when they are dead, but euen when they are aliue. But we muſt ſing and reioyce for the godly, not onely when they are aliue, but euen when they are dead. And why? Becauſe they being aliue, are dead: but theſe being dead, are aliue. According to that ſaying of the Hebrew Rabbins *m*, The godly euen in their death are aliue: but the wicked euen in their life are dead. Therefore *Dauid*, when his ſonne *Abſolom* died, whom he knew to be a wicked man, wept for him, ſaying, *O Abſolom my ſonne, O my ſonne Abſolom, would to God I had died for thee.* But when his yong ſon dyed, whom he knew to be an innocent babe, he was well appaid, and aroſe from the ground, and anoynted his face, and looked cheerefully, and ſayd, *I ſhall goe to him, he cannot returne to me.* Whereby he warranteth that of *Fulgentius*, who ſayth, That the godly deceaſed, are not loſt for euer but left for a time *n*, not gone away from vs, but ſent to God before vs. For if that bee true which *Ignatius* ſayth, That life without Chriſt, is death, *o* then this is true al-

l Sonabant Pſalmi & aurata temporum reboans in ſublime quatiebat Haleluia. In Epitaphio Fabiolæ. Vide præterea Sulpitium in vita Martini Areopag. Et Eub. Hierar. eccleſ. c. 7.

m Tſaddikim bemotham caïm, &c.

n Non amiſſi, ſed præmiſſi.

o Θάνατος ἐστιν ἀπὸ Χριστοῦ ζωὴ

alſo which I ſhall ſay, That death, with, and in Chriſt, is life. The deaths of the Saints are no funerals, but triumphs p: So that in reſpect of vs which are aliue, it is a very charitable cuſtomè, yea it is a very honourable cuſtome to giue mourning cloakes and gownes. But in reſpect of them that are dead, it is altogether needleſſe. For what need we weare blacke mourning Cloakes in ſigne of ſorrow, ſeeing (as it is in the Reuelation) they weare white long robes in token of triumph? Therefore *Chryſoſtome* ſayth *q*, It becommeth vs that are Chriſtians, at the death of Chriſtians rather to reioyce as at a trumph, then to weepe as at a Tragedy. For ſayes *Ierome* r, We may indeed wiſh for them, becauſe they are not with vs: but we muſt not weepe for them, becauſe they are with God. Loue I grant commands vs. Well, be it ſo. What then? But yet fayth forbids vs to weep for the dead. And therefore *Paulinus* ſayth *ſ*, Though we may, notwithſtanding our fayth, performe to the dead the duties of loue, yet wee muſt firſt, notwithſtanding our loue, afford to our ſelues the comforts of fayth. So, if we ſhead ſome

p *Exercitia ſunt iſta, non funera. Cypr.*

q Οὐ δακρύων ἀξία ἡ τελευτὴ τῶν ἁγίων ἀλλὰ χαρᾶς.

r *Deſiderandi ſunt vt abſentes non deplorandi mortui.*

ſ *Salua fide pietatis officia pendamus, ſalua pietate fidei gaudia præferamus.*

u *Erunt non doloris illices, sed indices pietatis.*

few teares, which run softly like the waters of *Silo*, no force sayes *Ambrose* a, They will not bewray in vs any want of fayth, but onely testifie an abundance of loue. Thus and no otherwise did *Abraham* weep for *Sara* his wife: *Eleazar* for *Aaron* his father: *Rebecca* for *Debora* her nurse: *Ioseph* for *Iacob* his father: *Bathsheba* for *Vrias* her husband: *Christ* for *Lazarus* his friend. And here, in wonderfull *wisedome* he teacheth vs, how sparing we ought to be in weeping for the death of our godly friends, considering our good hope that are aliue, and their good happe that are dead. As if the very dead body whom some of you perhaps euen at this present so seriously think of, and so much lament for, should now suddenly arise out of the graue, and steppe into the Pulpit and preach, and say vnto you, *Weepe not for mee, but weepe for your selues.* You indeed as yet remaine in this vale of misery, where you sinne dayly and hourely against God, where continnally you feele afflictions and punishments due to your sins: where lastly you are depriued of the glory of God, of the society of the Saints, of the ioye

o

of heauen. Therefore (if you will) *weepe for your ſelues, but weepe not for me.* I am in that ſtate of perfection where I neuer ſinne, but alwaies praiſe and laud the Lord. I am out of the compaſſe of all calamities, not to be touched with any troubles. I euermore behold the amiable and the louing countenance of Chriſt; and though I come not very neere him, yet ſo farre forth I ſee him, as this ſight alone is ſufficient to make mee euery way a happy man. Thus would the very dead, if they ſhould riſe againe, ſpeake vnto vs. But wee will not any longer diſquiet the dead, or diſturbe them which ſo ſweetely ſleepe in Chriſt. Certainely, eyther this that hath been ſpoken, will perſwade vs, or elſe (as our Sauiour ſayth) though one ſhould riſe from the dead, we would not beleeue. For if theſe ancient and holy Fathers, *Fulgentius, Ignatius, Cyprian, Chryſoſtome Ierome, Iſidore, Paulinus, Ambroſius*, ſhould now all ariſe, they would (I aſſure you) ſay no other thing, but euen as you haue heard them ſpeake already in thoſe ſentences and allegations which I haue quoted and cited out of them. The

ſum of all which is this, That it is great folly and childiſhneſſe to weepe immoderately for the dead, & that it is on the other ſide a high poynt of wiſdom to be moderate in this matter: conſidering our Lord going here to his death, teacheth his friends not to weepe for him, in that he ſayth, *Weepe not, weepe not for me*. Thus much for his Wiſedome.

Now for Benignity he ſayes, *Not you*. For though the perſon be not expreſſed in the Engliſh, yet in the Greeke verbe it is implied. Weepe not, as if it were, Weepe *not you*. Which Benignity appeared, in that among all his vntolerable troubles, nothing troubled him ſo much, as that his friends were troubled for his troubles. And yet (as it ſhould ſeeme) they of all other had greateſt cauſe thus to bee grieued. All the people wept for *Moſes* death: All *Ægypt* for *Ioſephs* death: all *Iſrael* for *Ioſias* his death: all the Church for *Stephens* death. But a million of *Moſeſes*, of *Ioſephs*, of *Ioſiaſes*, of *Stephens*, are not comparable to Chriſt. The women of Troy wept for the death of worthy *Hector* their valiant Captaine, making this

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the foot of their dolefull ditty, *we weepe for Hector* x: How much more then ought theſe women of *Ieruſalem* to weepe for the death of their Captain *Chriſt*? All the widowes lamented the death of *Dorcas*, becauſe in her life time ſhe made them coates and garments. And had not theſe women then far greater reaſon to lament the death of Chriſt, who made euery one of them a wedding garment, wherein he did marry them to himſelfe? Yea daughters of *Iſrael*, ſaith *Dauid*, weepe for *Saul*, who cloathed you with Scarlet. How much more then ought theſe daughters of *Ieruſalem* to weepe for Chriſt, who clothed euery one of them with Scarlet, and with the Royall robe of his righteouſneſſe, yea and gaue his owne deare ſelfe vnto them, that they might put on the Lord Ieſus? When Chriſt was borne, the night was turned into day, as it was propheſied y, Then ſhall the night ſhine as the day. But when Chriſt was crucified, the day was turned into night, as it was propheſied z, Then ſhall the Sun go downe at noone day. The *Sunne* therefore wept for Chriſt. As *Hamans* face was couered when he was condemned

x *Hectora flemus. Seneca in Troade, actu primo.*

y Pſa. 139. 12.

z Amos 8. 9.

to die; so the suns face was couered when Christ was condemned to dy. The *temple* also wept for Christ. As *Dauid* rent his garment when he heard of *Ionathans* death: so the Temple rent his vaile when it heard of Christs death. The *graues* likewise wept for Christ. As the King of *Niniue* threw vp dust vpon his head, whē he and his subiects were appointed to die: so the graues opened, and threw vp dust vpon their heads, when Christ was appointed to die. The *stones* lastly wept for Christ. As *Iob* cut his haire when he heard of his childrens death: so the stones were cut in pieces, and clouen asunder, when they heard of Christs death. An Asse carrying Christ into *Ierusalem*, the children sung most merrily: Christ carrying his crosse out of *Ierusalem*, the women wept most mournfully. If those children had held their peace, and not sung (as our Sauiour there protesteth) the very stones would haue sung out the praise of Christ. If these womē had held their peace, & not cried, the very stones would haue cried for the death of Christ. Or rather indeed, assoone as euer these women left weeping, because Christ bade

bade them, ſtraightwayes the ſtones fell a weeping before Chriſt bade them. And what heart of man then could here haue refrained from weeping, though it had been harder then any ſtone, ſeeing the hard ſtones before his eyes thus diſſolued and diſtilled into teares? Yet behold the *benignity* & louing kindnes of Chriſt! Chriſt died, not for the *Sunne*: not for the *Temple*: not for the *Graues*: not for the *ſtones*: but for vs men, and for our ſaluation he died. Yet he ſuffereth theſe ſenſeles creatures to weep, and to haue a liuely feeling of his death, though they had no benefit by his death. But being content himſelfe to ſhead his deareſt, and his beſt bloud for vs, yet will not ſuffer vs in recompence to ſhead ſo much as one little teare for him. No, no, ſaies he, I will beare all the ſorrow, you ſhall haue only ioy: and though I die and ſhead my very heart bloud for you, yet you ſhall not ſo much as weep, or ſhead the leaſt teare for me. *Not you, weepe not for me.* Thus much for his *Benignity*.

Laſtly, for *Magnanimity* he ſayes, *Not for me.* Strange ſtoutneſſe and conrage! Eſpecially in him that was other-

wise so milde, and so meeke a lambe. But here the cause & quarrell being ours, & he fighting for the saluation of our soules, there is no rule with him, he playes the Lion whereſoeuer he goes. For holding now in his hand the cup of trembling, and being ready to drinke vp the very dregs of it, yet neyther his hand nor his heart trembleth. *Ennius* the Poet, as *Tullie* testifieth, could say thus much, *Let no man weepe for my death* [a]. And Saint *Laurence* the Martyr, as *Prudentius* witnesseth, *Do not weepe for my departure* [b]. But as *Ennius* or any other Pagan could neuer come neere Christians in true magnanimity: So S. *Laurence*, or any other Christians could neuer come neere Christ. The blessed Apostle S. *Paul* of any that euer I heard of, commeth neereſt to him: going toward *Ierusalē*, What do you sayes he, weeping & breaking my heart, for I am ready not only to be bound, but euen to die also for the name of the *Lord Iesus*? Euen so saith Christ here, or rather indeed not so, but a thousand times more couragiously. Going out of *Ierusalem*, What do you (sayes he) weeping and breaking my heart: for I am ready, not

[a] *Nemo me lachrymis decoret*

[b] *Desiste discessu meo fletum dolenter fundere.*

not onely to be bound, but euen to die alſo for the ſaluation of man? He knew well enough, his paſſion would be a new kiud of transfiguration vnto him. For at his transfiguration he was accompanied with his deare Diſciples, *Peter*, *Iames*, and *Iohn*: but at his paſſion *Peter* denied him, *Iames* and *Iohn* forſooke him. And there he was vpon mount *Tabor*, which ſmelled ſweetly of hearbs and flowers: but here he was vpon mount *Caluary*, which ſmelled loathſomly of bones and dead mens ſculs. And there his face did ſhine as the Sun: but here his face was couered, nay it was buffeted and ſpit vpon. And there his garments were white as the light: but here his garments were parted, nay they were like *Ioſephs* coate, all embrewed in bloud, and he himſelfe ſtript ſtark naked. And there he was betweene two famous Prophets, *Moſes* and *Elias*: but here, when they thought he called for *Elias* to helpe him, *Elias* would not come, nay he was betweene two theeues, the one at his right hand, the other at his left. And there his Father ſpake moſt ioyfully to him from Heauen, This is my beloued Sonne, in whom only I am pleaſed:

sed: but here he screeched most lamentably to his Father from the Crosse, My God, my God, why hast thou forsaken me? Yet behold, behold, the Magnanimity of Christ! Christ knew well enough before-hand of all this fearefull and horrible passion prepared for him, wherein he was not transfigured, as before, but disfigured, so as neuer was any man. Yet nothing could moue him. This cowardlinesse of his Disciples, this noisomenesse of the place, these diuellish buffets vpon his bare face, these bloudy wounds vpon his naked body, these vile Theeues, these hideous screeches, could not one whit daunt his heroicall heart. But euen as a noble Champion hauing already had a legge and an arme slasht off, when all the stage in admiration of his valour & man-hood, cries, *Saue the Man, saue the man*, yet puts out himselfe, and standing vpon one legge, and striking with one arme, fights stil as stoutly as if he had neuer been hurt at all: so Christ hauing bin scorned and scourged already, when the whole Theater of Heauen & Earth wept for him, yea when the powers aboue the heauen came downe, and the dead vnder

the Earth roſe vp to mone and pitty him, only he himſelfe would neyther aske any fauour of others, nor yet ſhew any fauour to himſelfe, but was very angry, & called him Satan that gaue him ſuch counſell: Yea though all the Saints in Heauen and Earth did bleed at the very heart *c*, in a manner as much as he himſelfe did vpon the croſſe, to ſee ſo good a man ſo ſhamefully deſpighted, yet nothing could ſtay him, but ſtill he went on forwards as pleaſantly and as cheerefully as to any banket or feaſt, to this moſt rufull and dreadfull death. O ſweet Ieſus, O my deare Lord, forgiue me, I humbly beſeech thee for thy mercy ſake, forgiue me this one fault. Thou wilt neyther weep thy ſelfe, nor yet ſuffer me to weep for thy death. But I am contrariwiſe affected. Though I doe not ſee thee at this preſent led as a Lambe to the ſlaughter, yet onely meditating of thy death ſo many hundred yeeres after, I cannot poſſibly refraine from weeping. Yea by ſo much the more do I lament and mourn, by how much the more I ſee thee ioyful & glad. Come forth, yee daughters of *Sion*, ſayth he *d*, and behold King *Salomon* with

c *Cœlum & terra compatiuntur ei. Anſelmus in ſpeculo Euangel. ſerm. cap. 13.*

d Cant. 3. 11.

with the Crowne wherewith his mother crowned him in the day of his marriage, & in the day of the gladnes of his heart. As if he ſhould haue ſaid, Come forth, ye daughters of *Ieruſalem*, and behold Ieſus Chriſt with the Crowne of thorns, wherewith the Synagogue of the *Iewes* crowned him in the day of his paſſion, and in the day of his death vpon the Croſſe. He calleth the day of his paſſion, the day of his marriage, and the day of his death vpon the croſſe, the day of the gladneſſe of his heart. Thus you ſee in this ſeuenth part, the Wiſedome, the Benignity, the Magnanimity of Chriſt, in that he ſayth, Not weepe, Not you, Not for me. *Weepe not for me. Weepe not for me, but weepe for your ſelues.*

THE eighth part, which is the laſt, now onely remaineth. *But weepe for your ſelues*: Wherein we muſt conſider likewiſe three vertues that ought to be in vs: Deuotion, Compunction, Compaſſion. For Deuotion he ſayth, *But weepe.* For Compunction, *But you.* For Compaſſion, *But for your ſelues.* But weepe: But you: But for your ſelues.

But

ut weepe for your ſelues. Firſt, for De-
otion, he ſayth, *But weepe.* Deuotion
enerally is a ſupernaturall dexterity,
rought by the Holy Ghoſt, in the
eart of a deuout man, whereby hee is
ade prompt and ready to performe all
oſe duties which appertaine to the ſer-
ce of God. As a man may bee ſayd to
deuout in Preaching, deuout in hea-
ng, deuout in making Prayers, deuout
giuing Almes. But here eſpecially by
euotion, I vnderſtand a certaine ſoft-
ſſe and tenderneſſe of the heart, which
entimes is diſſolued into teares, con-
lering the miſchiefes and miſeries of
s world. For if CHRIST in this
ce wiſheth them of *Ieruſalem* to weep
themſelues, and did himſelfe elſe-
here weep for *Ieruſalem*, ſaying, O *Ie-*
ſalem, Ieruſalem, how often would I, but
would not? How much more then
ght wee to weepe for the wretched-
ſſe of this world? They of *Ieruſalem*
re carried captiue into *Babylon*. That
otiuity of *Babylon* endured ſeuenty
eres, or threeſcore and tenne yeeres.
w iuſt ſo long laſteth our life. As the
lmiſt ſayth: The dayes of our life are
three-

threescore yeeres and ten. So that by thi
account, our whole time in this world,
nothing else but the captiuity of Baby
lon. Therefore we may well say, By th
waters of Babylon we sate downe an
wept, when we remembred thee, O S
on. And, *My teares haue beene my mea
day and night, while they sayd vnto me
Where is now their God?* And, *Woe is m
that I am constrained to dwell in M
shek, and to haue my habitation amo
the tents of Kedar.* We read that Kin
Edward the third, hauing the King
Scots and the French King his Prisone
here in England both together at o
time, held royall Iusts in Smithfield. T
Iusts being ended, hee feasted both t
Kings most sumptuously at supper. A
ter supper perceiuing the French Ki
to be sad and pensiue, he desired him
be merry, as others were. To whom t
French King answered, *e* How shall w
sing songs in a strange land? If the Fren
King, after all this Princely pastime, a
stately entertainement, tooke it so hea
ly to heart, that he was kept prison
out of his owne country: how mu
more then ought we to mourne for o

*e Quomodo can-
tabimus cantica
in terra aliena?*

captiuity? Especially seeing neyther we haue such welcome in the world as hee had in England, neyther yet is England so farre from France, as Heauen is distant from them both. Ierusalem was once finally sacked by *Titus* and *Vespasian*, whereas besides an infinite number which were otherwise spoyled, ten hundred thousand men, ten hundred thousand men (I say) were slaine downe-right all together, as *Iosephus* a Greeke Writer, and *Iosippus* an Hebrew Author testifie. But that which happened once to them, happeneth euery day to vs. We die dayly †. Our whole life is nothing else but such a spoyle and sackage. And among all the miseries of this life, nothing is more miserable then this life it selfe. For euen those things which might be most comfortable vnto vs, as we vse them, doe breede vs much sorrow, Learning and knowledge, a great delight: Yet *Salomon* sayth, He that addeth knowledge, addeth sorrow. Wealth and riches, a good complement. Yet Saint *Iames* sayth, Goe to now, you rich men, weepe and howle for the miseries which shall come vpon you. So that the onely happinesse

† 1 Cor. 15. 31.

pineſſe we can haue in this life, is a deuout and godly bewailing of our vnhappines. Which made our Sauiour ſay, Woe be to you that laugh now, for you ſhall waile and weepe. But on the other ſide, Bleſſed are they that mourne now, for they ſhall be comforted. Therefore holy *Iob* deſireth God to ſpare him a little, and let him liue a while longer. Wherefore? That he might laugh? That hee might be merry? No, g but, ſayth he, that I may weep for my wo and griefe. He thought, a man could not haue time enough in this life, though it were neuer ſo long, to lament and rue the miſeries of this life, though it were neuer ſo ſhort. For if euery creature doe ſigh and grone in itſelfe h: if the very earth which we tread vnder our feet, do mourne & pine away in ſorrow, for the heauy burthen of our ſinnes, wherewith it is almoſt weighed and preſſed downe to hell: how much more then ought we, hauing the firſt fruits of the Spirit, to haue alſo true *deuotion* in weeping for our miſerable eſtate in this world? according to this, *Be not weepe, but weepe for your ſelues.* Thus much for our Deuotion.

g *Vt plangam dolorem meum.*

h Rom. 8. 22.

Now

Now for Compunction he ſayes, *But you*. The perſon is implied in the Greeke word, which ſignifies to weepe as they doe which haue a broken and a contrite heart *i*. Which weeping at the very heart is commanded in the fourth Pſalme. For whereas we commonly reade it, Be ſtill in your chambers, the Septuagint interpret it, Haue *compunction* in your chambers. Now the Hebrew word which they tranſlate, Haue *compunction*, doth ſignifie to be prickt to the quicke, till the blood follow againe *k*. And by Chambers, our hearts are ment. And when thou prayeſt, enter into thy chamber, that is, into the ſilence and ſecreſie of thine heart. So that Haue *compunction* in your chambers, is as much as if he ſhould haue ſayd, Bleed you inwardly at the heart. Our teares muſt not be Crocodiles teares. For as is praying from the teeth outward; ſo is weeping from the eyes outward. But ſayth *Bernard*, We muſt be let blood, and haue a veine opened with the lance of *compunction l*. And this veine alſo muſt not be the liuer veine, or any other veine but the heart veine onely *m*. Whereupon *Dauid* ſayth, *I roared for the very griefe*

i Κλαίω λεγεται ἀπο τοῦ κλάω frango.

k *Domus a Dam ſanguis.*

l *Sindatur & aperiatur vena ferro compunctionis. Ber. in ſerm. p. 133.*

m *Non corporis, ſed cordis. Fulgen.*

of my heart *n*. And againe, My heart droppeth for heauineſſe *o*. Not that his heart dropt indeed. But becauſe the teares which he ſhed, were not drops of water, running from the eyes, which may be ſoone forced with onions or ſuch like, but drops of blood iſſuing from the heart, ſuch as Chriſt did ſweate in the Garden. For theſe (no doubt) are true teares, which are the blood of a wounded heart *p*. So that the heart muſt firſt be rent, and deepely wounded, before the eye can vnfainedly weepe. But in caſe our ſinnes fall vpon vs like theeues, and wound vs at the very heart, & leaue vs halfe dead: and make vs powre out the blood of true teares, then by and by will Chriſt powre in the Wine & Oyle of gladnes. Therefore ſayes a good Father, *q* I had rather feele the touch of Compunctiõ, then know the truth of a definition. For the heart of a Chriſtian being a while caſt downe in ſorrow, as ſoone after rayſed vp in ioy, and taketh his former *compunction*, not as a puniſhment, but as a preferment, and is right glad to bee afflicted, becauſe he ſees, that as the more the waters did riſe, the higher the Arke was

n Pſal. 38. 8.
o Pſal. 119. 28.
p *Sanguis vulnerati cordis. Aug. Epiſt. 199.*
q *Malo ſentire compunctionem quàm ſcire definitionem.*

was lifted vp: after the same sort the more his sorrows increase, the higher his heart is lifted vp to God *r*. Whereupon *Ierome* affirmeth, that this compunction doth supple and soften our hearts, when it pierceth & afflicteth them *s*: which we may see plainely in Saint *Paul*. All the while his heart was hardened and seared with a hot Iron, he playd the wild colt (as I may say) without any remorse or griefe, *kicking against the pricks*. But whē it pleased God to take out of his brest that heart of stone (to vse the Prophets words) & to giue him a heart of flesh for it, then he did not any more kick against the pricks, but onely one *stimulus carnis*, the angell of Satan was sufficient to bridle him, and tame him, and rule him aright: for euen as a bladder, if it be prickt, all the wind and emptinesse voideth out of it: semblably S. *Pauls* holy heart being prickt, and bleeding inwardly for his sinnes, was freed of all vanity and pride, of all conceitednes and folly. Wherefore as the men of *Iudea* and *Ierusalem* were pricked in their hearts *t*: so must we haue true compunction in bleeding and weeping at the heart, according to this, *But*

r *Cum per fletum mens ad summa rapitur, compunctionis suæ pœnam gaudens vibratur, & libet affligi, quia afflictione sua conspicit se ad alta sublevari.*

s *Dum pungit, vngit.*

t *Actor. 2. 37.*

you, But weepe for your ſelues. Thus much for our Compunction.

Laſtly, for Compaſſion, he ſayes, *But for your ſelues.* It is good to pitty others, and to wipe away the very teares from their eyes with the ſpunge of compaſſion *u.* So ſayes *Iob x,* Did I not weepe with him that was in trouble? And was not mine heart in heauineſſe for the poore? But yet the greateſt compaſſion is, to ſhew pitty towards thy ſelfe. As *Eceleſiaſticus* ſayes *y, Haue compaſſion on thine owne ſoule, if thou minde to pleaſe God.* Thus did the Publican. Being moſt deſirous to pleaſe God, when he did pray to God, he ſayd, Lord be mercifull vnto mee a ſinner. The Phariſee was very ſorry for the Publican, and ſayd, Lord, I thanke thee, I am not as this Publican. But the Publican was ſorry for himſelfe. Euen as the high Prieſt in the law did offer firſt for his owne ſinnes, and then for the ſinnes of the people *z*: after the ſame faſhion this Publican did firſt offer the ſacrifice of prayer for his owne ſinnes, and then afterward he prayed for others. Therfore hee that durſt not lift vp his eyes to hea-

uen,

u Σπόλλω συμπαθείας, Chryſ.

x Iob. 30. 25.

y *Miſerere animæ tuæ placens Deo.* ca. 30. v. 23

z Heb. 5. 3.

uen, did yer draw downe Heautn to his eyes: and did enforce God alſo to haue *compaſſion* on him, becauſe he had firſt *compaſſion* on himſelfe. For looke how *Peters* cock did clap his owne ſides with his wings, and wakened himſelfe before he wakened *Peter*: in like manner thou muſt ſmite thine owne breſt with the Publican, and clap thine owne ſides with the cocke, before thou cry or crow to others. *Abrahams* ſeruant did drinke himſelfe, before he gaue his Camels drinke [a]: right ſo the wiſe man aduiſeth thee [b], firſt for thy ſelfe, To drinke the waters of thy ceſterue, and the riuers in the middeſt of thine owne well: then for thy Camels, To let thy fountaines flow forth, & thy riuers of water in the ſtreets. Thou muſt firſt pledge Chriſt in his cup, and drinke one hearty draught of teares for thy ſelfe, and then thou maiſt drinke to others afterward. For if thine eye be ſingle, all thy body is full of light. But if thou haue a beame in thine owne eye, and yet wouldeſt take a mote out of thy brothers eye: all thy body is full of darknes. Whereas the way were firſt to weep out, and waſh out that great beame

[a] Gen. 24. 19.
[b] Prou. 5. 15.

which is in thine owne eye, that ſo thine eye being more ſingle, thou mayeſt ſee cleerely to take a little mote out of thy brothers eye. Otherwiſe thou ſhalt bee like thoſe Hagges or Fairies (called in latine *Lamiæ*) which we haue heard of in old time, who (as they ſay) could ſee well enough abroad, but when they came home, vſed to put vp their eyes in a boxe. And then Chriſt will ſay to thee, as he did to one elſe-where, *Goe to thine owne houſe* c. Doe not prie into other mens faults abroad, and put vp thine eyes in a boxe when thou art at home: but rather ſhut thine eyes abroad, and open them at home. Be not like *Crates Thebanus*, who was called a *Doore opener* d, becauſe he vſed to ruſh into euery other mans houſe, and there to find fault with whatſoeuer was amiſſe: but rather looke to thine owne houſe, look to thine own heart, weep for thine own life, weep for thine owne ſelfe. Many doe turne Chriſts, *ſed vos pro vobis*, into *Virgils ſic vos non vobis*. They can ſtumble at a ſtraw and leape ouer a block. They can ſwallow a Camel, and ſtraine a Gnat. Though their own backes be ſurcharged, and ouer-

c *Abi in domũ tuam, Matt. 5.*

d *Quæruncius Latinus.*

uerloaden with ill-fauoured lumps of ſinne, like Camels bunches, yet their backes are broad enough to beare all that, they neuer feele it, they make no bones of it, they can ſwallow it downe very well without any drinke of teares. But if they ſee no more then a little gnat ſitting vpon their brothers coat, by and by they find a hole in his coate, they muſt needs (forſooth) weepe for it, and alwayes vrge it, and preſſe it very ſore, and ſtraine it through their teares. Such are the wicked ignorant Brownists, and other like factioes Nouices of this age. They tell vs they weepe daily for the ruine of Sion, and for the deſolation of our Church. But our Church anſwereth them, as ſhe hath heard her Spouſe Ieſus Chriſt ſay in a like caſe, *Weepe not for me, But weepe for your ſelues.* I, ſayes our Church, was neuer more glorious in this Realme of England heeretofore [c], neuer am like to be hereafter, then I am at this day. And there is no one point of Doctrine, or Diſcipline which I maintaine, that hath not beene within this forty yeares confirmed, and beſprinkled, and euen

c *Foxus in prima conſideratione ad Proteſtantes præfixa Actis, & in prima perſecutione primitiuæ Eccleſiæ, p. 23.*

enamuled with the very bloud of as blessed Saints, our owne deare Countreymen, as holy Martyrs as euer did hold vp innocent hands to God. Therefore *Weepe not for me, but weepe for your selues.* You indeede haue departed not onely from this Church, of which you make so slight: but also from the Primitiue Church, of which you talke so much. The order of the Primitiue Church is set downe in the *Acts f.* They continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnes and singlenesse of heart. So then in the Primitiue Church they continued daily with one accord in the Temple: you runne out of the Temple, and refuse to pray with vs. In the Primitue Church they did breake bread at home: you breake peace abroad. In the Primitiue Church they did eate their meat together with gladnesse and singlenesse of heart: you haue turned all singlenesse into singularity. You (sayes our Church to the Brownists) You are those Donatists of whom Saint *Austin* speaketh *g*: who by their impious arguments would take away from vs euen

f Actorum 2. v. 46.

g Qui nobis etiam orationem dominicam impijs disputationibus conantur auferre. epist. 92. ad Ianuarium.

uen the Lords Prayer. So would the Browniſts. You are thoſe Neſtorians of whom *Caſſianus* ſpeaketh *h*, who becauſe they will not be as all men are, therefore would haue all men be as they are. So would the Browniſts. You are thoſe Sectaries of whome *Nazianzene* ſpeaketh *i*, who make a ſtirre about matters of no importance, very vnlearnedly, and yet very impudently. So doe the Browniſts. You are thoſe Schiſmatikes of whom *Irenæus* ſpeaketh *k*, who for light and trifling quarrels, rent and teare the great and glorious body of Chriſt. So doe the Browniſts. You are thoſe Luciferans of whom Saint *Ierome* ſpeaketh *l*, who make it a common word in their mouthes, to ſay, That the Church is now become a Stewes. So ſay the Browniſts. You are thoſe heretikes of whom *Bernard* ſpeaketh *m*, who ſay, That all we, or at the leaſt wiſe the moſt part of vs, which are of the Church, are no better then dogges, or hogges. So ſay the Browniſts. You are thoſe Audians of whom *Epiphanius* ſpeaketh *n*, who being buſie-bodies themſelues, and Biſhops in other mens dioceſſes, yet thinke much

h *Qui quia eſſe nolunt quod omnes ſunt, cupiunt omnes eſſe quod ipſi volunt De incarnatione, l.6.c.4.*

i Οἱ περὶ μικρῶν πολεμοῦντες, λίαν ἀμαθῶς καὶ θρασέως, Apol.p. 28.

k *Qui propter modicas & quaſlibet cauſas magnum & glorioſum Chriſti corpus conſcindunt l.4. c.62.*

l *Quibus familiare eſt dicere factum de Eccleſia lupanar. Dialo contra Luciferanos, prope initium.*

m *Qui omnes qui de Eccleſia ſunt, canes cenſent & porcos. Epiſt.65.*

n Οἱ ἑαυτοὺς ἀποκλίνοντες διὰ τὸ μὴ συγκαινωνεῖν ἐπισκόποις. *Anchor.f.475.*

much that reuerend and learned Biſhops ſhould beare rule in their owne dioceſſe. So doe the Browniſts. You are thoſe murmurers againſt *Moſes*, of whom *Optatus* ſpeaketh o, who were buried before they were dead, becauſe they wept for others before they wept for themſelues. So doe the Browniſts. But to leaue theſe now, as they leaue the Church; and to returne to our ſelues againe: we that are CHRISTS louing friends, and louing friends alſo to his holy Church, muſt weepe for none other, ſo much as for our ſelues. That ſo we may continually practiſe true Deuotion, true Compunction, true Compaſſion, according to this, But weepe, but you, but for your ſelues. *But weepe for your ſelues. Weepe not for mee, but weepe for your ſelues.*

o *Qui ante ſunt ſepulti quam mortui. Contra Parmen. l. 1.*

THus haue I gone ouer all the eight parts of this Text. Now if I were as happy as *Salomon* was, that I might haue whatſoeuer I would aske, I would I aſſure you (beloued) deſire no greater gift of GOD at this time, then that we might ſo meditate of that which hath bin ſpoken,

ſpoken, as our whole life, and all our affections, eſpecially theſe affections of ioy and ſorrow, which rule all the reſt, might thereby be ordered and directed aright. For weeping, or not weeping, are things indifferent, ſimply of themſelues neyther good nor bad, but thereafter as according to circumſtances, and occurrences, they are eyther well or ill vſed. Euen as *glorying*, or *labouring*, or *fearing*, or *louing*. For *glorying* it is ſaid, Let not the wiſe man glory in his *wiſedom*, but let him that glorieth, glory in this, that he knoweth the *Lord*. For *laboring* it is ſaid, Labor not for the meat which periſheth, but for the meat which abideth for euer. For *fearing*, it is ſaid, Feare not him that can kill the body onely, but feare him who is able to deſtroy both body & ſoule. For *louing* it is ſaid, Loue not the world, nor the things of this world. If any man loue the world, the loue of *God* is not in him. Now then, glory not, but glory. Not in the wiſdom of the world, but in the knowledge of *God*. Labour not, but labour. Not for the meate which periſheth, but for the meat which abideth for euer. Feare not, but feare. Not him that can kill the body onely,

onely, but him that can destroy both body and soule. Loue not, but loue. Not the World, but God. And so here, Weep not, but weepe. Not for me, but for your selues. *Weepe not for me, but weepe for your selues.* To weep is lawfull: to weepe without not weeping, is vnlawfull. Not to weepe, is lawfull: not to weep without weeping, is vnlawfull. Againe, To weep for your selues, is lawfull: to weep immoderatly for Christ, is vnlawfull. Not to weep for Christ, is lawfull; not to weep moderately for your selues, is vnlawfull. Whereas without any vnlawfulnesse in eyther, both weeping, and not weeping wil be lawful. If your weeping be alwaies ioyned with not weeping, and your not weeping be sometimes ioyned with weeping. If your weeping be for your selues, not for Christ, and your not weeping be for Christ, not for your selues. Therefore we must marke well what our Sauiour saith. He saith not thus, *weepe not for me, and weepe not for your selues.* That is too much ioy, and too little sorrow. Neyther thus: *weepe for me, and weepe for your selues.* That is too much sorrow, and too little ioy. Neyther thus, *weepe not for your*

selues

ſelues, but weepe for me. That is preſumptuous deſperation. Neyther thus: *Weepe for me, but weepe for your ſelues.* That is deſperate preſumption. Onely hee ſayth thus, *Weepe not for me, but weepe for your ſelues.* And if he ſhould haue ſayd, Weep not too much: weepe not too much for my death: weepe not too much for my death. Nay, weepe little for my death: conſidering my wiſedome, my benignity, my magnanimity: weepe little for my death. But weepe not too little: but weep not too little for your own life: but weep not little for your owne life. Nay weepe much for your owne life: conſidering your deuotion, your compunction, your compaſſion: weepe much for your owne life. Weepe little for my death, but weep much for your owne life. *Weepe not for me, but weepe for your ſelues.*

Wherefore holy brethren, if we haue any teares, now let vs ſhead them, if we haue any Pſalmes, now let vs ſing them. The whole *Goſpel* is nothing elſe but ioyfull newes, the ſum whereof is comprized in that Euangelicall and Angelicall meſſage to the ſhepheards: *I bring you glad tidings of great ioy, which ſhall be to all people.*

people. But when Christ was borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and lifteth vp men which are fallen, with his own armes stretched out vpon the crosse. The crosse is his Kingdome, that he carried vpon his shoulder *p*, which is a greater glory and credit to Christ, then was the creation of the whole world *q*. For if God had created a thousand worlds, & man had defaced them euery one with his sin. But to saue, if it be but one poore soule, and to redeeme it from the pit of hell: this indeed is the omnipotent power of the crosse of Christ. Sweet Saviour, I humbly embrace and kisse the wounds of thy hands and feet: I esteeme more of thine Hysope, thy Reed, thy Spunge, thy Speare, then of any Princely Diadem: I boast my selfe, and am more proud of thy Thornes and Nailes, then of all Pearles and Iewels: I account thy Crosse more splendent and glorious then any royall Crowne: tush, what talke of a Crowne? Then the very golden Sunne beams in their greatest beauty & brightnesse. This is that triumph whereby Christ caused vs to triumph in himselfe,

and

p Esay 9.6.

q Οὐκ ἴσης ἀξιον τῶ θεοῦ καὶ ἐναρμονίου τὸ ποιῆσαι οὐρανὸν καὶ τὸν καὶ ἄνθρωπον καὶ τὰς ἄλλας δυνάμεις, ὅσε τὸ καὶ τειχίῶσαι δι' ἡμᾶς σταυροῦ. Oecume. in c. 2. ad Heb.

nd to be more then Conquerours, when
s the goodneſſe and the ſweetneſſe of
Chriſt did triumph ouer all impiety and
malice *ſ*. And therefore if the women
met *Dauid* playing and ſinging, *Saul*
hath ſlaine his thouſand, and Dauid his
ten thouſand: how much more then
ought all the Sons and Daughters of *Ie-*
uſalem, all Chriſtian men and women,
o meet Chriſt playing vpon the Harpe,
nd ſinging that new ſong to the Lambe
with the foure and twenty Elders, Thou
rt worthy to receiue glory, and honour,
nd power, becauſe thou waſt killed, and
et thou haſt killed, and ſlaine not onely
thouſand, or ten thouſand: but euen all
hine & our enemies, and haſt redeemed
s thy friends to God by thy blood?
here is a time to weepe, and a time to
ugh, a time to moutne, and a time to
aunce *t*. Why art thou then ſo heauy,
O my ſoule, and why art thou ſo diſqui-
ted within me? What man? Plucke vp
good heart, truſt in God, thinke vpon
he honourable paſſion and gladſome re-
rrection of Chriſt. And then though
hou wert neuer ſo much afflicted, yet e-
en in the fiery furnace of affliction, re-
ioyce

r 2 Cor. 2. 4.

ſ cum de impietate & malitia ſuauitas pietaſque triumphauit. cyp.

t Eccle. 3. v. 4.

ioyce with ioy vnſpeakeable and glorious. Dance now, not as *Herodias* did, but as *Dauid* did. Leape vp in affection as high as heauē. Where thou ſhalt heare one rapt vp to the third heauen, ſaying to himſelfe, God forbid that I ſhould reioyce, reioyce in any thing but in the croſſe of Chriſt: and to vs, Reioyce in the Lord alwaies, and againe, I ſay reioyce. And againe, and againe, I ſay, reioyce, and reioyce alwaies in the Lord. Eſpecially at this time. For if, when the matter was in doubt, and no man almoſt knew to what paſſe theſe troubles would ſort in the end, and very fewe in the Church, no not the Apoſtles, but only the Virgin *Mary* did vnderſtand and beleeue the reſurrection of Chriſt, yea then our Sauiour ſayd, *Weepe not for me*, how much more now ought wee not to weepe, but to reioyce, ſeeing our Lord hath ſo mightily declared himſelfe to be the Sonne of God *u*, by rayſing vp his owne ſelfe from the dead? And if we might not weepe, when *Iacob* went ouer Iordan with nothing but his ſtaffe in his hand *x*, then much more now ought we to lift vp our hearts in great ioy to

u Rom. 1. 4.

x Gen. 31. 18.

God

God, and ſay: O Lord, we are not worthy of the leaſt of all thy mercies: for our bleſſed Redeemer went ouer *Iordan* with nothing but his croſſe, which is his *Iacobs* ſtaffe *, vpon his ſhoulder, but now hee is returned againe with two great troupes. O what a great troupe, what a goodly flocke is heere! We with all the Militant Church are one flocke of CHRIST. And the other flocke is the triumphant Church in Heauen: with whom we muſt continually reioyce for the victory and the ſaluation which Chriſt hath ſhewed vs this day: For though on Good Friday towards euening the skie was red all ouer, coloured and diſtained with the blood of Chriſt *y*, yet lauds bee to our Lord, O prayſed bee GOD, that was a good ſigne: this day it is faire weather. The Winter is now paſt: the raine is changed and gone: the flowers appeare in the earth: the time of the ſinging of birds is come: and the voyce of the Turtle is heard in our Land *z*. And what ſayth the Turtle? Euen as it is here, *Weepe not for me. Weepe not for mee, But weepe*

* Σημαῖον τὸ σταύρου διάγραμμα συρίσατα. *Damaſcen. l. 4 cap. 38.*

y Math. 16. 2.

z Cant. 2. 11.

for your ſelues: but weepe for your ſelues. *Pindarus* reporteth, there was an opinion of the Cittie of Rodes, that gold rained downe vpon it *a*. If euer gold did raine downe from heauen vpon any Citty, I thinke it is rather this City then Rodes: not onely for aboundance of gold and worldly riches, wherewith it is repleniſhed, but alſo much more for infinite ſpirituall gifts, and golden graces of God. O London, London, excellent excellent things are ſpoken of thee, O thou City of God! It is ſpoken of thee, that thou employeſt a great part of thy wealth to the reliefe of poore Orphans, of poore Souldiers, of poore Schollers. It is ſpoken of thee, that thou doeſt reuerence Religion, and loue the Truth more then any part of this Realme doth beſides. It is ſpoken of thee, that none are more obedient, none more ready than thou art, both with body and goods to defend the State. It is ſpoken of thee, that thou art ſo famous in all forraine Countries, that as Athens was called the Greece of Greece *b*, ſo London is called the England of England. And we may almoſt as well ſay, that all England

a Βίχει θεῶν βασίλευε ὁ μίγας χρυσοῖς πραδίσοις πόλιν. *Ode. 7.*

b Ἑλλας Ἑλλαδος. *Athenæus. l. 5.*

land is in London, as that all London is in England. Theſe are excellent things, I aſſure you, beloued, excellent things indeed. Wherefore we which haue receiued ſo many ſingular graces of GOD, ſhould aboue all other be thankfull for them. And not onely one, or ſome few, but euen all of vs, ſhould bring forth good fruites, anſwerable to ſuch great mercies. Well, would to GOD it were ſo. But certainly it is not ſo. Certainly all among vs, all are not pure corne, there are many tares: all are not good fiſhes, there are many bad: all are not wiſe Virgins, there are many fooliſh: all are not ſheepe, there are many goates. Yet to inueigh particularly againſt the ſins of this City, which ſhould make vs weep for our ſelues, I thinke it not greatly conuenient at this time. Onely I beſeech you, that we may trie and examine our ſelues: that we may enter into our owne conſciences: euery one of vs humbly bowing the knees of his heart, and ſaying in this ſort, O Lord Ieſus, how haue I beſtowed all thoſe talents of gold which thou haſt giuen me? how haue I requited thee for all thy kindneſſe towards me? what hath

my whole life been elſe but a continuall warring againſt thee ? what hath it been elſe but a daily renuing of all thy bloudy torments, and of thy whole paſſion ? Ah vile wretch that I am, how often haue I like *Iudas* himſelfe, betraied thee, and ſold thee for a little worldly pleaſure, or for a little lucre and gaine ? how often haue I bound thy hands, and euen moſt deſpitefully ſpit in thy face, by refuſing thoſe gifts which thou wouldeſt haue giuen me, and by killing the comforts of thy Spirit ? Woe is me, alacke for pitty, I am that curſed *Cain* which haue murdered innocent *Abel* my brother, whoſe bloud doth now cry out for vengeance againſt me, becauſe that bloud by my ſinnes onely is polluted, by which the ſinnes of all the world beſides are purged. For this will I weep day and night, yea though I had as many eyes in my head, as there are ſtarres in the skie, yet I would weepe them out euery one [c], to thinke that I ſhould be ſuch an vnworthy wretch, as by my ſinnes to crucifie Chriſt ſo often, and to put him to ſo many deaths, who hath beene vnto me ſo kind and ſo louing a Lord. O deare *Abel*

[c] *In fontem frontem atque in flumina lumina vertam.*

bel, deare *Abel*! O my good brethren, that I could possibly deuise what to say, or what to doe, to obtaine thus much of you, or rather of God for you, that you would weepe, though it were neuer so little, for your sins. But alasse, I can doe no more now, but commit & commend all that hath beene spoken to the effectuall working of the Holy Ghost in you, and to the faythfull obedience of your good hearts to God. Blessed be God: I am yet very much reuiued (being otherwise almost quite spent with speaking so long) when I looke about mee, and behold euery one that is present. For I see no place in this great Auditory, where there are not very many ready to weep, the water standing in their eyes, & some already weeping right-out, in true remorce and sorrow for their sinnes. You make me remember that which we read in the booke of Iudges, when the Angell of the Lord found fault with the Israelites for their disobedience, they liftedvp their voyces and wept, and called the name of that place *Bochim*, and offered vp sacrifices there vnto the Lord *d*. This place also may bee now called *Bochim*,

d Iudg. 2. 5.

that is, the place of weeping, wherein you haue offered vp as many Sacrifices to the Lord, as you haue ſhed teares for your ſelues. O what an acceptable Sacrifice to God is this your ſorrowfull ſpirit? I warrant you, you ſhall neuer repent you of this repentance: you ſhall neuer be ſorry for this ſorrow. This ſorrowfull ſpirit of yours, makes God haue a ioyfull ſpirit, & greatly pleaſeth and delighteth the holy Ghoſt. Wherefore now that we haue once made the good Spirit of God reioyce and take pleaſure in vs, let vs not in any caſe hereafter, let vs not hereafter grieue the ſame Spirit of God, whereby wee are now ſealed vp to the day of redemption. The Holy Ghoſt is grieued when we are not grieued, but if we be thus grieued for our ſinnes, then is the Holy Ghoſt delighted. Yea ſuch griefe and ſorrow will not onely be to the Holy Ghoſt a great pleaſure and delight, but alſo it wil be to vs the very ſeed or the intereſt and loane of euerlaſting life. For looke how a father pittieth his owne childe, and if he ſee him cry, doth what he can to ſtill him, and takes out his handkercher, and wipes the infants

eyes

eyes himſelfe : after the ſame faſhion, GOD our Heauenly Father will with his owne holy finger wipe away all teares from our eyes, and take vs moſt louingly by the hand, and lead vs out of the houſe of mourning into the houſe of mirth. Then, though we haue ſowne in teares, yet we ſhall reape in ioy *f*. Yea though we haue ſowne but a very few teares, which God hath in a ſmall bottle, yet we ſhall reape all the infinite ioyes which God hath in Heauen. Then, though we haue wanted wine a little while, yet in the end Chriſt ſhall turne all our water into wine, all our ſadneſſe into gladneſſe, all our muſing into muſicke, all our ſighing into ſinging. Then, though we haue been a long time married to weeping bleare-eyed *Leah*, yet at length we ſhal enioy the loue of cheerfull and beautifull *Rachel*. Then ſhall *Abraham* that good mower binde vs vp into ſheaues as pure corne, and fill his boſome full with vs, and carry vs into the Lords barne, to make a ioyfull harueſt in Heauen. Then ſhall we with the wiſe Virgins hauing ſtore of teares in our eyes, which are as oyle in our lampes, go out of this vale of

f Tum breuibus lachrymis gaudia longa metam, Paulinus.

teares, which floweth with woe & weeping, and enter into the celeſtiall Canaan which floweth with milke and hony. Then ſhall Chriſt ſay vnto vs, not as it is here, *Weepe not for me, But weep for your ſelues*: But he ſhall ſay; *Weepe not for me, and weepe not for your ſelues*. For that which would be too much ioy in this life, ſhall not be ioy enough in the life to come. Therefore he ſhall not onely ſay vnto vs, *Weepe not for me, and weepe not for your ſelues*, but he ſhall alſo ſay, *Reioyce for me, and reioyce for your ſelues*. Reioyce for me, becauſe I was once lower then the Angels, but now I am crowned with honour and glory, and reioyce for your ſelues, becauſe you were once as ſheepe going aſtray, but now you are returned to the ſhepheard and Biſhop of your ſoules. *Reioyce for me*, becauſe I am your brother *Ioſeph*, whom once you ſold into *Ægypt*, but now all power is giuen me in Heauen and in Earth: *and reioyce for your ſelues*, becauſe you are the true children of Iſrael, which once dwelt in a land of *famine*, but now you are brought by triumphant fiery chariots into the land of *Goſhen*, which

is

is the kingdome of glory. To the which kingdome of glory, and ioy of all hands: ioy for Christ, ioy for our selues, we beseech thee, O good Lord, to bring vs, after the miseries of this wofull and wretched world, not for our owne deserts or merits, but for the most glorious passion and most ioyfull resurrection of Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory, power and prayse, dignity and dominion now and euermore,

Amen.

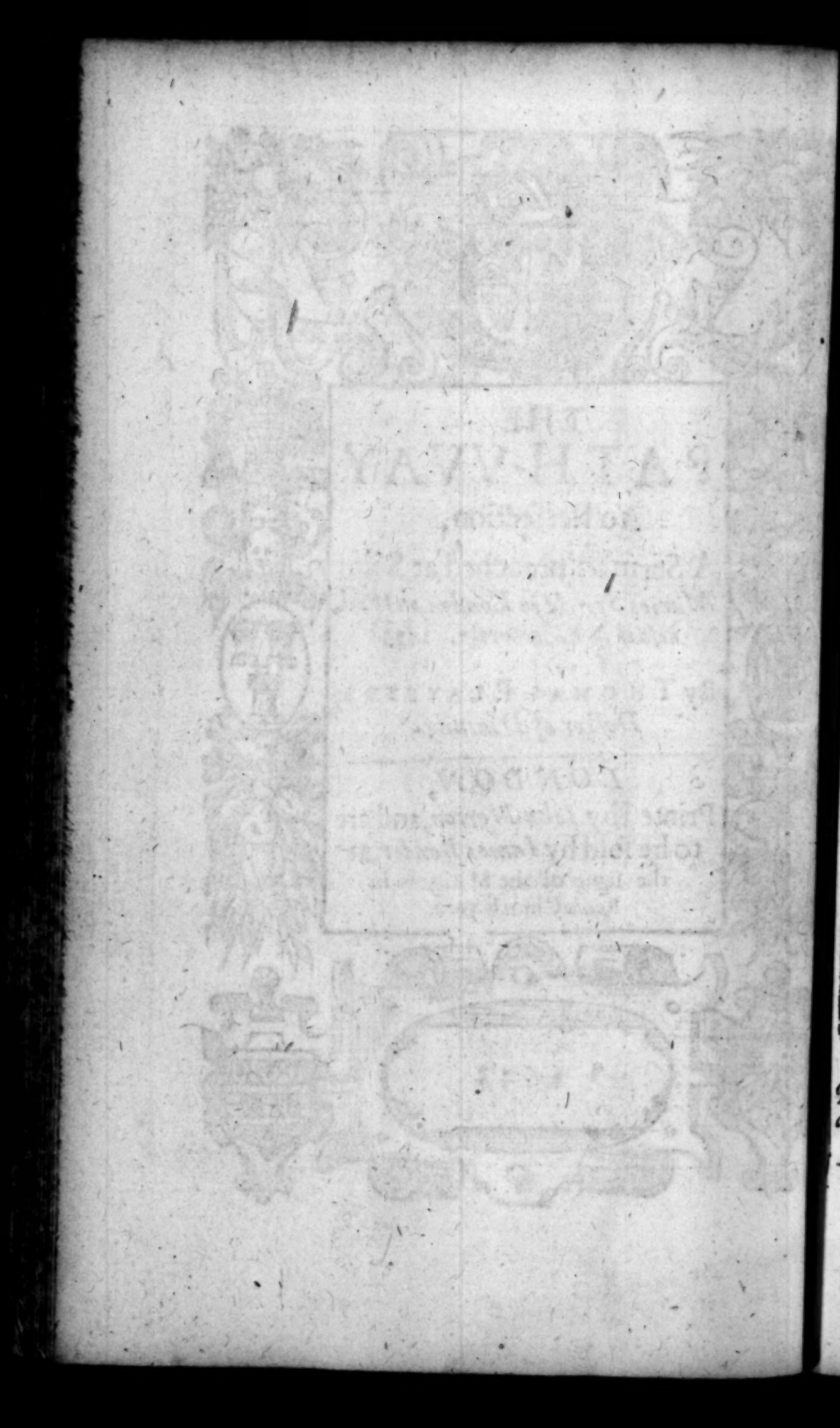
THE PATH-VVAY to Perfection,

A Sermon preached at Saint *Maries Spittle in London, on Wednesday in Easter-weeke*, 1573.

By THOMAS PLAYFERE, *Doctor of Diuinity.*

LONDON,
Printed by *Iohn Norton*, and are to be sold by *Iames Bowler*, at the signe of the Marigold in *Pauls* Church-yard.

1633.



TO THE MOST NOBLE AND WORTHY KNIGHT, MY HONORABLE good Patron, Sir GEORGE CAREY, *Knight Marſhall of her Maieſties moſt Honorable Houſhold, and* Gouernour of her Ile of Wight; all ioyes, externall, internall, eternall.

(* * *)

SIR, *as ſoone as I had preached this Sermon, it pleaſed the Lord Biſhoppe of* London *laſt deceaſed, both by his Letter, and by word of mouth, to requeſt a Copy of it for the Preſſe. The like did diuers others alſo. But in truth I had then*

then no Copy of it. Or if I had beene possessed of any, yet I was resolute to yeeld to no such motion. Which some (I know not who) vnderstanding, that being by so many, and so many times importuned to print this, or some other Sermon, I alwayes vtterly refused so to do, haue presumed to print the Meane in Mourning, *altogether without true iudgement, or calling me to counsell therein. And that so falsly, and in most places so quite contrary to my meaning, that I may say to him, whosoeuer was the procurer thereof, as* Martial *the Poet said to one:*

Quem recitas meus est, O Fidentine, libellus:
Sed malè dum recitas, incipit esse tuus.

O Fidentine, a booke of mine
Thou printst against my will:
And yet not mine, but it is thine,
Because thou printst it ill.

When *in the triumph of* Iulius Cæsar, *the Romans had carried about the modell of those Cities, which he had subdued, grauen in Iuorie, & not long after in the triumph of* Fabius Maximus, *they shewed the description of his City, carued in wood:* Chrysippus *beholding the diffrence, said merrily, that* Fabius *Cities were but the sheathes of* Cæsars *Cities. And certes, I may bee bold to*

auerre,

auerre, that as much diuerſity as there is be-
weene Iuory and wood. ſo much there is be-
weene that Sermon which was firſt once
reached, and that which was after twice
rinted. For thoſe two Editions were but
oodden ſheathes. Or if there were any me-
all in them, yet it had not beene an Iuory,
ut a dudgin haft, being blunt & dull, with-
ut any poynt or edge. Therefore after I was,
ot onely perſwaded by the aduice of all my
iends, but euen enforced by the neceſſity of
he thing it ſelfe, to print that Sermon as it
as preached: I thought good likewiſe to let
is goe with it. That as the grauer of Ima-
es on Aeſop telleth Mercury, if he would
iue a groat for the Image of Iupiter, he
ould haue his own Image for nothing: ſo if
y one, who hath caſt away his money vpon
e former Editions, will beſtow a groat vp-
the true Coppy now ſet out by my ſelfe, he
ay haue this Sermon with it for nothing,
ſurpluſſage ouer and beſides the bar-
aine. Which if it ſhall pleaſe you out of
ur true worth fauourably to patronize
d protect, then all that reape any bene-
by peruſing it, ſhall haue good cauſe to
nour your moſt Noble minde, by whoſe
unificence and bounty my ſtudies haue
beene

beene hitherto continued. And so craving your Honourable acceptance of my faythfull endeuours, I humbly take my leaue. From Saint Iohns *Colledge in Cambridge the first day of Februarie,* 1595.

Your Worships euer,
and in all duety
most bounden,

Thomas Playfere.

To the Reader.

Gentle Reader, the ſentences are ſo framed, as thou mayſt reade them without any regard of the Marginall notes, as though they were not ſet downe at all. Doe therefore herein as thou ſhalt thinke beſt. The quotations which are marked without a Parentheſis, as thus, a b c, *were all vttered when the Sermon was preached. The reſt which are marked with a Parentheſis, as thus,* (a)(b)(c) *were thought conuenient to bee printed, though not the quotations themſelues, but onely the matter contained in them was preached.* Farewell.

THE PATH-VVAY TO PERFECTION.

The Text.

But one thing, I forget that which is behinde, and endeauour my ſelfe to that which is before, and follow hard toward the marke for the prize of the high calling of God in Chriſt Ieſus. Philip. 3 14.

RIght Honourable, right Worſhipfull, and moſt Chriſtian and bleſſed brethren: Perfection is all in all. The onely thing in euery thing. But that which is vnperfect, is like eyther the vntimely birth of a woman, or elſe the vntimely fruit of a tree: the one dying before it be borne, the other rotting before it be ripe. Therefore it is ſayd of the law, *a* That

a Heb. 7. 19.

it made nothing perfect: but of the Gospell, *b* that is most perfect in it selfe. And of the Tower of *Babel*, *c* these men began wel to build, yet could not perfect it; but of the frame of the world, *d* thus the heauen and the earth were perfectly finished: yea so perfectly, that euery thing since, which hath had any little resemblance of this perfection, is sayd to be as perfect as God made the world. Now of all things in the world, man especially is borne, not to die, as an vntimely birth, but to liue: and man liueth not to rot away as vntimely fruit, but to flourish for euer. Therefore we that doe not dye vnder the law, but liue vnder grace, *e* must not bee like the law, but like the Gospell: and we which shall not rot away as the Tower of *Babel*, but flourish for euer, as the building of God, *f* must not be like the Tower of *Babel*, but like the frame of the world, labouring continually to bee perfect, as our heauenly Father is perfect *g*. Labour (I say) we must. For as nothing is excellent and easie both together: in like sort perfection, though it be so excellent a thing, that it ought to be much desired, yet it is not so easie

b Ioh. 19. 13.
c Luk. 14. 30.
d Gen. 2. 1.
e Rom. 6. 14.
f 1. Cor 3. 9.
g Mat. 5. 48.

easie a thing, that it can be soone attained. Therefore saith the Apostle in the former verse, I do not thinke that I haue yet attained to it. For, saith *Bernard* [h], How canst thou possibly be a proficient, if thou thinke thy selfe already sufficient? The Arke of the Couenant was but a Cubit and a halfe high [i]. So likewise the wheeles of the Caldron were but a Cubit and a halfe high. Now we know that a Cubit and a halfe is an vnperfect measure: which shewes that none in this life are perfectly perfect. The very highest are as the Arke in *Moses* Tabernacle, or as the wheeles in *Salomons* temple, but a Cubit and a halfe high ([k]). Perfectly vnperfect when they beginne: vnperfectly perfect when they end. *Benaiah* was honourable among thirty, but he attained not to the first three: [l] And so some one man may be as perfect as thirty, yea as a thousand other men, and yet not attaine to the perfection of the blessed Trinity, which is the first three. Nay, when we haue done the best we can, we are but vnprofitable seruants([m]). All our righteousnesse is as a stained cloth. ([n]). Our greatest strength is confirmed in weake-

h *Quomodo proficis, si iam tibi sufficis?*

i Exod. 21.10

King. 7.32.

k πολυλεί πτατοι πτες ἀληθῶς ὑμεις ὁ πεί, τῶν εἰνωτατος.

l 2. Sam 23.13.

(m) Luk. 17.31.

n Esay 64.5.

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weakneſſe o. Wee know but in part, not as we are knowne p. We walke by faith, not by ſight q. We behold as in a Glaſſe darkely, not face to face r. So that the moſt perfect perfection we can attaine to in this life, is an humble acknowledging, of that imperfection which wee haue, [f] and an earneſt labouring for that perfection which wee haue not [r]. Wee liue here, in that wee hope for life [u]: and wee are perfect here, in that we labour for perfection [x]. Wherefore as *Salomon* went vp ſix ſteps to come to his great throne of Iuory [y], ſo muſt wee aſcend ſixe degrees, to come to this high toppe of perfection. The firſt, (Not many things) BVTONETHING. The ſecond, (I doe not remember, but) FORGET THAT VVHICH IS BEHINDE. The third, (I ſtand not ſtill, but) I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. The fourth, (I runne not amiſſe, but) I FOLLOVV HARD. The fifth, (not beſide the marke, but) TOVVARD THE MARKE. The ſixth, (Not for any other prize, but) FOR THE PRIZE OF THE HIGH

CAL-

(o) 2. Cor. 12. 9
(p) 1. Cor. 13. 12
(q) 2 Cor. 5. 7.
(r) 1 Cor. 13. 12
(f) *Eſt quædam imperfecta perfectio, vt ſciat homo ſe non eſſe perfectum in hac vita. Primaſius in Col. c. 1. in fine.*
τ Εξίνας ἀληθῶς τελείους τὸ μηδέποτε σῶναι φεύγειν τὸ ἐπέκεινα αὐξανόμενον, μηδέπω πέρατι κρατεῖσθαι τῷ τελείῳ τελειότητα. *Nyſſenus, de perfectione. in fine.*
u *Spes vitæ immortalis eſt vita vitæ mortalis. Aug. in p. 103*
x τελείωσις ἡ ἐπ' ἄπειρον φέρουσα. *Oecum. in He. c. 6.*
y 1 Reg. 10. 19.

CALLING OF GOD IN CHRIST IESVS.

Touching the first he saith (Not many things) BVT ONE THING. *Gregory* hath this sentence [z] : The mind of a man is like the stone Tirrhenus. That stone, so long as it is whole, swimmeth, but being once broken : sinketh. And so the heart of man being once broken, it soone sinketh, and being diuersly distracted, it is easily ouer-whelmed. *Zedekias* did well enough, so long as he staied in *Ierusalem*, signifying the vision of peace, which is one thing : but when he was carried to Riblah, signifying a multitude which is many things, then were his eyes put out. What so neere one as two ? And yet we must not goe so farre from one as two. Seeing it is a very hard matter, and almost vnpossible, that one mind should welheed two diuers things. (b) *Hercules* himself would not cope with two aduersaries at once. So that *Peter* was vnwise to weare two Swords at once (c). *Alexander* said, The whole world could not hold two Sunnes at once. So that *Issacar* was an asse to beare two burthens, at once (d). No man sitteth vpon

[z] *Cum animus diuiditur ad multa, fit minor ad singula.*

[a] Ier. 39. 5.

(b) *Vt res oppositas mens ferat vna duas. Cor. Gallus.*

(c) Luke 22. 38

(d) Gen. 49. 14

two ſeates together. No man writeth with two pennes together. No man hunteth two games together. No man iuſtleth with two ſpeares together. He that hath two hearts, if he haue a true heart of the one, he will haue a falſe heart of the other. Therefore ſaith Saint *Iames*, l *A double-hearttd man is vnconſtant in all his waies*. He that hath two tongues, if he tel truth with the one, hee will lie with the other. Therefore ſaith Saint *Paul*: [m] Deacons muſt not be double-tongued. Hee that ſerues two maſters, if he pleaſe the one, he will diſpleaſe the other: therefore ſaith our Sauiour; [n] *No man can ſerue two maſters*. He that walketh two waies, if he go well in the one, he will ſtumble in the other. Therefore ſayth *Eccleſiaſticus*: [o] Woe be to the ſinner which walketh two manner of wayes. Wherefore we muſt not be like the Philiſtins, which had two hearts, [p] one heart that cleaued to God, another that cleaued to Dagon. We muſt not be like the *Iewes*, which had two tongues [q], one tongue that ſware by the LORD, another that ſware by Malcham. Wee muſt not be like the Iſraelites, which ſerued two Maſters, they

m Tim. 3. 8.

n Luke 10. 13

o Eccleſ. 2. 13.

p 1. Sam. 5. 2.

q Sopho. 2. 1.

r they halted betwixt two opinions, ſeruing ſometimes GOD, ſometimes *Baal*. We muſt not be like *Salomon*, which walked two waies ſ, his heart was not perfect with God, but ſometimes he walked the way of the Lord, ſometimes the way of *Aſhteroth*. We muſt not doe ſo, I ſay: we muſt not follow God & Dagon, God and Malcham, God and *Baal*, God & *Aſhteroth*. If we would be perfect indeed, we muſt follow (Not many things, no not ſo much as two things) BVT ONE THING.

r 1. King. 11. 5.

ſ 1. King. 11. 1.

For this ONE thing is the very band of *Perfection* t. Hereupon Chriſt ſpeaking to his Spouſe, ſaith thus u: Thou haſt wounded my heart with one of thine eyes, and with one chaine of thy necke. The Church, I grant, hath many eyes. But becauſe as the eyes of a maiden looke vnto the hand of her miſtreſſe (x): ſo all theſe eyes wait onely on the Lord, looke onely one way, and ſo (in a ſort) make onely one eye, therefore he ſaith, with one of thine eyes. So likewiſe the Church hath many chaines: but becauſe theſe chaines are ſo linked and intorteled together, that they all make (in a manner) but one

t Col. 3. 4.

Πυθαγόρας ἀφχὴν τῶν πάντων εἶρηκε τὴν μονάδα. *Theodoret græ. Affect. cur. 2.*

u Cant. 4. 9.

(x) Pſal. 123. 2.

one golden chaine of Christian vertues, which is the band of Perfection, and bindeth the Church to Christ, as the necke ioyneth the body to the head: therefore he sayth, with ONE chaine of the neck. This one eye it is, this one chaine it is, which makes CHRIST in loue with his Church, which ouercomes him, and wounds his heart. Thou hast wounded my heart, sayth he, with one of thine eyes, and with one chaine of thy necke. The Spouse of CHRIST must haue but ONE chaine about her necke. The disciple of Christ must haue but one coat vpon his backe y. He must not bee a turne-coate, much lesse a change-coate. Seeing indeede that which *Cyprian* speakes of CHRISTS coate, may be as truely said of euery Christians coate: That eyther it must be *Vnica*, or else it cannot be *Tunica*, eyther it must be one, or none. For as *Rebeccaes* two twinnes did struggle and wraſtle before they were borne, for hatred and malice, but *Elizabeths* one childe did spring and skippe before he was borne, for ioy and gladnesse: so he that busies himself about more things then one, shall neuer proue

y Luke 9.3.

sin-

singular in any thing [z], nay hee shall finde that strife and resistance in his head, which *Rebecca* did in her wombe: but he that labours and trauailes onely about one thing, shall bring it to good perfection, and bee as well deliuered of it, as *Elizabeth* was of *Iohn* Baptist. Hence it is that wee are exhorted, for our heart [a], to haue one heart, and one soule: for our tongue [b], to speake one and the selfesame thing: for our master [c], to serue one Master in Heauen: for our way [d], to walke after one and the selfe same rule. According to that most wise and worthy word: (e) One heart, one way. Which is also agreeable to the Word of GOD, who saith, I will giue them one heart, and one way, that they may feare me for euer, for the wealth of them and of their children after them (f). Wherefore let vs not haue many minds, or trouble our selues about many things, but with *Mary* [g], minde onely one thing, which is necessary: let vs not haue many tongues, or desire many things, but euery one of vs say with *Dauid* [h], *One thing onely I haue desired of the Lord*: let vs not serue many masters,

z Εἰ ἱκανὸς εἶ μὲ ὅλην τὴν συμφωνίαν ἁπτόμενος πολλὰ δὲ ὦ. Ἀλλὰ εἰ τοῦτο θήγοις, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοις μιᾶς. *Plato de rep. l. 3.*

a Acts. 4. 32.

b 1. Cor. 1. 10.

c Mat. 13 8.

d Phil. 3. 16.

(e) *Cor vnum, via vna.* My. B. Treasurer his word.

(f) Ier. 32. 39.

g Heb. 10. 41.

h Psal. 18. 1.

sters, or by many Masters our selues, but as *Sophony* speaketh *i*, with one shoulder serue the Lord our God, and onely worship him: let vs not walke many wayes, or kicke against many pricks [k], or shoot at rouers (as I may say) but with S. *Paul* in this place, aime onely at one marke, & follow *but one thing*. This is the first degree to *Perfection*.

i Soph. 3.9.

k Acts. 9.5.

Touching the second, he saith, (I do not remember, but) I FORGET THAT VVHICH IS BEHIND. Truth it is, we may remember, both that we haue done ill, to amend it, & also that we haue done well, to continue it. For the first, *Chrysostome* saith [l], Nothing doth so well helpe vs forward in a good course, as the often remembrance of our sins. Whereas in the bitternes of our soules we call to remembrance the dayes of old, which we haue passed away in sin. Whereupon the Psalmist particularly intituleth the eight & thirtieth Psalm, a *Memorandum*, or a Remembrance, because he made it when he called to remembrance his sinnes, which he had in former time committed [m]. And generally *Baruch* saith to vs in this sort:

l Οὐδὲν οὕτω ἐπιστρέφει τὸν ἄνθρωπον, οἷον ἁμαρτημάτων ἀνάμνησις.

m *Cum commissa olim à se delicta memoria repeteret Euthymius ibidem.*

Remem

Remember well what you haue done, & as it came in your hearts to turne away from God, so now striue with your selues tenne times more to turne againe vnto him *n*. Thus did *Paul*, remembring hee had once beene a persecutor, *o* he did repent him of it, and made amends for it, and was afterward ten times more zealous to saue the wicked, then before he had beene to destroy the godly. For the second, another sayth: *p* O what heauenly comfort doe they inwardly feele, which are delighted with the remembrance of vertue past, with the fruition of ioy present, with the expectation of felicity to come? This threefold cord of comfort, as it can neuer be broken, so it must alwaies be drawne forth at length, that *q* he which is iust, may be still more iust: that he which is strong, may be still more strong. Thus did *Dauid*, *r* remembring he had once slain a *Beare*, he did not repent him of it, but gathered strength and courage by it, and was afterward more bold to combate with a mighty Gyant, then before he had been to deale with an eluish Beare. Therefore as they vse to leape, the further they go backward to

n Ἀναπλαττίζα-σθαι παράπτωσις. *Bar.* 4. 28.

o 1 Tim. 1. 13.

p *Quam immensa est letitia de recordatione transactæ virtutis, &c. Ber. in festo omnium sanc. ser.* 2.

q Reu. 22. 11.

r 1 Sam. 17. 36

to fetch their run, the further they leape forward, when they haue runne: so here we may looke back a little, & remember both what we haue done ill, to amend it, and also what we haue done well, to continue it. Otherwise, the remembrance eyther of vices or vertues, is so farre from putting vs any whit forward, that it casteth vs quite backeward. For as *Marke* the Eremite witnesseth, ſ The remembrance of former sinnes is enough to cast him downe altogether, who otherwise might haue had some good hope. Our sins, and *Elies* sonnes are alike. *Elie* hearing his sonnes were slaine, whom he himselfe had not chastised and corrected as he ought, fell downe backward, and brake his necke (t). And so all they that remember and hearken after their former sinnes; which they should haue mortified and killed, fall downe backward, and turne away from God. For this is the difference betweene the godly and the wicked. Both fall. But the godly fall forward vpon their faces as *Abraham* did when hee talked with God: the wicked fall backward vpon the ground, as the Iewes did when they ap-

ſ Αἱ παλαιαὶ ἁμαρτίαι μνημονευόμεναι βλάπτουσι τὴν ἐλπίδα.

(t) 1 Sam. 4. 17

apprehended Christ. Hee that remembers his sinnes, to be sorry for them, as *Abraham* did, fals forward vpon his face: but he that remembers his sinnes, to reioyce in them, as the Iewes did, falles backward vpon the ground. Wherefore if thou bee vpon a mountaine, looke not backward againe vnto Sodom, as *Lots* wife did (*x*): if thou be within the Arke, flie not out againe into the world, as *Noahs* Crow did (*y*): If thou be well washed, returne not againe to the mire, as the Hogge doth (*z*): If thou be cleane purged, runne not againe to thy filth, as the Dogge doth (*a*): If thou be going towards the land of Canaan, thinke not on the flesh-pots of Egypt (*b*): If thou bee marching against the hoast of Midian, drinke not of thew aters of Harod (*c*): If thou be vpon the house top, come not downe (*d*): If thou haue set thy hand to the plough, looke not behinde thee (*e*): remember not those vices which are behinde thee. No, nor those vertues neyther. For as *Gregorie* writeth (*f*): The remembrance of former vertues doth many times so besot and inueigle a man, that it makes him

(*x*) Gen. 19. 17

(*y*) Gen. 8. 7.

(*z*) 2 Pet. 2. 22.

(*a*) Pro. 26. 11.

(*b*) Exod. 16. 3.

(*c*) Iudg. 7. 6.

(*d*) Mark. 13. 11

(*e*) Luke 9. 62.

(*f*) *Memoria virtutum fouea mentis. De cura pastorali. par. 4. c. 1.*

him like a blinde Asse fall downe into a ditch. When *Orpheus* went to fetch his wife *Eurydice* out of hell, hee had her granted to him, vpon condition that hee should not turne backe his eyes to looke vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great way, at length his loue was so excessiue, that he could not containe any longer, but would needs haue a sight of her. Whereupon forthwith he lost both her sight and her selfe, shee suddenly againe vanishing away from him *g*. This is a Poeticall fiction: neuertheless it serueth very fitly to this purpose, to admonish vs, that if we haue any vertue, wch is to be loued, as a man is to loue his wife, yet we must not bee so blind in affection, as to dote too much vpon it, or to fall in admiration of our selues for it, or to be alwaies gazing and wondring at it, lest by too much looking vpon it, & by too well liking of it, and by too often remembring it, we lose it: because indeed hee that remembers his vertues, hath no vertues to remember. Seeing hee wants humility, which is the mother-vertue of all vertues. For this is the difference betweene

g Flexit amans oculos, & protinus illa relapsa est. Ouid Met. l. 10. Fab. 1. Meminit & Virgil. Geor. l. 4. in fine.

tweene the godly and the wicked: Both remember vertues. But the godly remember other mens vertues, the wicked remember their owne vertues. They remēbring their owne vertues, make them ensamples to imitate: these remembring their owne vertues, make them miracles to wonder at. Therefore the godly remēbring they haue some one or other little vice in them, are humbled, though they haue very many great vertues: But the wicked remembring they haue some one or other little vertue in them, are proud, though they haue very many great vices. Wherefore though thou haue conquered Kingdomes, yet crake not of it, as *Senacherib* did *g*: though thou hast built Babel, yet brag not of it, as *Nabuchadonozer* did *h*: though thou haue a great people, yet number them not, as *Danid* did *i*: though thou haue rich treasure, yet shew them not, as *Ezechias* did *k*: though thou haue slaine a thousand Philistins, yet glory not in it, as *Samson* did *l*: though thou haue built seuen Altars, yet vaunt not of it, as *Balack* did *m*: though thou giue almes, yet blow not a Trumpet *n*, though thou

g Esay 37. 13.

h Dan. 4. 27.

i 2 Sam. 24. 2.

k 2 Reg. 20. 13

l Iudg. 15. 16.

m Num. 23. 1.

n Mat. 6. 2.

fast twice a weeke, yet make no words of it o, (remember it not but) *Forget that which is behind.*

o Luke 18.2.

If thou wilt be *Perfect*, p *Sell all that thou hast, and follow me*, sayth our Sauiour. Sell all that thou hast. Or if no man will buy it, giue it. Or if no man will take it, *Forget* it. *Themistocles* sayd, he had rather learne the art of forgetfulnesse, then of memory. That is, as I vnderstand it, rather Diuinity, then Phyloſohhy. For Philosophy is an Art of memory, but Diuinity is an Art of forgetfulnesse. Therefore the first lesson that *Socrates* taught his Scholler was, *Remember* q. For he thought that knowledge is nothing else but a calling of those things to remembrance which the mind knew, before it knew the body. But the first lesson that Christ teacheth his Scholler is, *Forget* r. Hearken O daughter (sayth he) and see, Forget thine owne country and thy fathers house. So that sayth is that faire *Helena*, which drinks to vs in a cup of *Nepenthes*, and saith ſ, Be of good cheere, there shall be no more sorrow, neyther crying, neyther death, neyther paine, for the first things are past. And the water of the

p Math. 19. 22.

q *Reminiſcere.*

r *Obliuiſcere.*

ſ Reu. 21.4.

the Word of God is that fountaine *Lethe*, which when we come to drinke of it, speaks to vs (as it were) in this sort *t*: *Remember not the former things, neyther regard the things of old.* For as they which dye cloth, doe not immediately change one contrary into another, but first turne a white into an azure, and then make a puke of it: So we can neuer hold colour, as a good puke, except first our white be turned into an azure: that is, as *Lyrinensis* saith *u*, except first we do well to *Forget* that, which we did ill to get, except first we do happily vnlearne that, which wee did happily vnlearne. And like as they which worke in wax, cannot frame any new impression in it, till the old be defaced *x*: so the image of *Caesar*, the Prince of the world the diuell must first bee defaced, before the Image of Christ can bee formed in vs. For this Image of Christ (as *Clemens* testifieth) *y* is seene onely in them, which *Forget* the hill of *Helicon*, and dwell in mount *Syon*. Wherefore though thou haue had a bloody issue twelue yeeres, yet thine issue being now stopt, *Forget* all bloodinesse: *z* though thou haue had a croo

ked

L 2

t Esay 43. 18.

u Donec *dediscimus bene quod didicimus non bene. c.* 15.

x Οὗτο ἐν χάρτῃ γραφὴν δοκεῖν μὴ καταλείπειν τὰς ἐναποκειμένας χαράκτῆρας, ἐὰν ψυχῇ λογισμοὺς θεῖα παραδίδωμι, μὴ πρὸς ἐν τῷ ἰδιοῦς ἀφελήσεις αὐτοὺς ἐξελόντα. *Basil. E.* 1. *p.* 208

y Ἐν Ἕλικῶνα καταλιπόντων, οἰκοῦντων δ' Σίων. *Prot.* 5.

z Marke 5. 25.

ked body eighteene yeeres, yet thy body being now ſtraightned, *forget* all crookedneſſe *a*: though thou haue had blind eyes, yet thine eyes being now cleared, forget all blindneſſe in ſeeing the truth *b*: though thou haue had deafe eares, yet thine eares being now opened, *forget* all deafneſſe in hearing the Word *c* though thou haue had a dry hand, yet thy hand being now reſtored, *forget* all dryneſſe and niggardlineſſe with men *d*: though thou haue had a lame foot, yet thy foote being now recured, *forget* all limping and haulting with GOD *e*: though thou haue been dead and buried inthe graue foure dayes, as *Lazarus* was, yet being now reuiued, *forget* all deadneſſe in ſin *f*: though thou haue bin poſſeſſed and tormented with ſeuen diuels as *Mary Magdalen* was, yet being now deliuered, renounce the deuill & all his workes *g*: and *forget* all thy wicked works which are behinde thee *h*. Yea and all thy good works alſo. For if thou *forget* them, then will God remember them. The Patriark *Abraham* was content for Gods pleaſure to ſacrifice his ſonne *Iſaac* *i*. But as ſoone as hee had

don

a Luke 13.11.

b Marke 10.51.

c Marke 7.34.

d Mat. 12.48.

e Acts 14. 8.

f Iohn 11. 39.

g Luke 8. 2.

h Μὴ τὰ καλὰ ἐκείνου τοῦτου τὰ μέσον, ἀλλὰ καὶ τὰ καλὰ ἀπολείπου. Η' τὰ πονηρὰ τοῦτον, τὰ καλὰ ἐκεῖ ἀπολείπου, *vide, Naſ.* ἐστιν.

i Gen. 22. 19.

done, he *forgets* it. Therefore GOD remembers it, and sets downe euery seuerall circumstance of it. By mine owne selfe haue I sworn (saith the Lord) because thou hast don this thing. There is the generall. But what thing? The perticular followes. And hast not spared; yea not thy seruant, but thy sonne: nay, not onely thy sonne, but thine onely sonne: *and hast not spared thine onely sonne*: therfore I wil surely blesse thee. That good woman [k] gaue Christ louing and friendly entertainement. But as soone as she had done, she *forget* it. Therefore Christ remembers it, and amplifies it from point to point. He turned to the woman and said to *Simon*, Seest thou this woman? when I came to thy house, thou gauest me no water for my feet: but she hath washed my feet with the teares of her eyes, and wiped them with the haires of her head. Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet. My head with Oile thou didst not anoint, but shee hath anointed my feet with ointment. Lo, yee how true it is which I said before, that if we remember our good works, then GOD

k Luk 7.7.42.

will forget them: but if we *forget* them, then GOD will remember them: yea and he will reward them when we haue forgotten them. If we wage warre with God i, and thinke to ouercome him with ten thousand of our good deeds, then will he like a puissant Prince, bring forth into the field a huge Army of our sinnes, twenty thousand of our sins against vs, & with twenty thousand of our sins will easily ouerthrow ten thousand of our good deeds, and so finally confound vs. But if on the other side we can be content to *forget* all our good workes, and to strow our best garments, and our most flowrishing branches at Christs feet m; and to cast downe our very crownes before the throne of the Lambe n, then he will be a right Lamb indeed, he will not fight with vs, but he will crowne vs with honour & glory. Almighty God appointed his people not to sheare the first borne of the sheep o. The first born of the sheep are the best of our good workes. These we must not sheare, nor lay naked and open to the view and knowledge of all men, but *forget* them, and hide them vnder the fleece of silence, and

i Luke 14.31.

m Math. 21.8.

n Reu. 4. 10.

o Deut. 15.19.

keepe them ſecret to our ſelues. So *Ioſeph*, whom God did leade as a ſheep p, hauing a firſt borne, did not ſheare his firſt borne of the ſheepe, but called him *Manaſſes*, that is, *forgetfulneſſe* of thoſe things which were behinde, when God had now anſwered the deſires of his heart q. The faithfull ſpeaking to Chriſt ſay thus, We will make for thee borders of gold, guilt with ſiluer r. This is quite contrary to the faſhion of the world. The faſhion of the world is to guild ſiluer with gold, and to put the beſt ſide outward. But the faithfull guild gold with ſiluer, and put the beſt ſide inward. So *Moſes* hauing a glorious countenance, did not ſet it out to the ſhew, but did *forget* it, and couered it with a vaile ſ. Now a glorious countenance couered with a vaile, what is it elſe but a border of gold guilt with ſiluer? but we, we alas, for the moſt part, haue ſuch baſe minds, that we are ſcarce worth the ground we go vpon. We doe not guild our borders of gold with ſiluer; but we ſheare the firſt borne of our ſheepe. We do not caſt down our garments, and our branches, and our crownes before

p Pſal. 80. 2.

q Eccleſ. 5. 19

r *Murenulas aureas vermiculatas argento.* *Can.* 1. 10.

ſ Exod. 34. 33.

the throne of the Lambe, but we warre against GOD with ten thousand of our good works. Or rather indeed, which of vs all can muster together so many good workes to fight for him? Nay, if we haue done one thing well, or one time well, we thinke al is well, we need do no more, we haue done good enough, and oft enough. Yea, if others do not commend vs also, wee do so wonderfully please our selues in it, that we are ready presently to praise our selues for it. But heere we may all of vs learne true humility [t], which is true magnanimity, of S. *Paul*. *Paul* had a most noble and most stately heart, higher then the very poles of Heauen it selfe. All that euer he had done hitherto, or could do, he thinkes too little, nay, he counts it nothing. He was not a whit inferiour to the very chiefest Apostles [u], yet he *forgets* it. He laboured more then they all [x], yet hee *forgets* it. He spake with tongues more then they all [y], yet he *forgets* it. He had care of all the Churches [z], yet hee *forgets* it. Hee fought with beasts at Ephesus [a], yet he *forgets* it. He troad Satan, that vile beast, vnder his feet [b] yet he

t *Humilitas animi sublimitas christiani. Leo.*

u 2. Cor. 12. 11
x 1. Cor. 15. 10
y 1. Cor. 14. 18
z 2. Cor. 11. 28
a 1. Cor. 15. 32
b Rom. 16. 20

he *forgets* it. He ſpake wiſedome among them that are perfect (c) yet he *forgets* it. Hee was rapt vp to Paradiſe into the third Heauen, where he firſt learned that among the Angels, which afterwards he taught amonſt men (d) yet he *forgets* it. All this is nothing with him. All this he *forgets*, and ſaith, I FORGET THAT VVHICH IS BEHIND. This is the ſecond degree to perfection.

(c) 1. Cor. 2. 6.

(d) 2. Cor. 12. 4

TOuching the third, he ſaith (I ſtand not ſtill) but I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. S. *Bernard* writing to one *Haimericus* Chancelor of Rome, in his very firſt ſalutation, wiſheth him [e] to forget thoſe things which are behind, and to follow the Apoſtle to thoſe things which are before. Which no man can do, that either ſtands ſtill, or is idle. Wherefore *Hermes* ſaith generally, Nothing in the whole world is altogether idle [f]. The wiſe man hath allowed a time for euery thing elſe, but for idleneſſe he hath allowed no time. *Moſes* Arke had rings, & barres within the rings [g], to ſignifie that it was not made to ſtand ſtill, but to be remoued

e *Quae retro ſunt obliuiſci, & ad ea quæ ante ſunt, Apoſtolũ ſequi.* Ep. 15.

f Οὐδὲν ἐν τῷ παντὶ ἐστιν ἀργία ἐδόθη. *Dail.* 11.

g Exod. 24. 14.

remoued from place to place. *Iacob* ladder had ſtaues [h], vpon which he ſaw none ſtanding ſtill, but all eyther aſcending or elſe deſcending by it. Aſcend you likewiſe to the top of the ladder, to Heauen, & there you ſhall heare one ſay, My Father doth now work, and I work alſo. Wherupon *Baſil* noteth, that King *Dauid* hauing firſt ſayd, Lord, who ſhall dwell in thy tabernacle? addes then [i], Not he that hath wrought righteouſneſſe heretofore, but *he that doth now workes righteouſneſſe*, euen as Chriſt ſaith, My father doth now worke, and I worke alſo. Deſcend you likewiſe to the foot of the ladder to the Earth, and there you ſhall heare that fig tree accurſed, which did beare leaues & noe fruit. Whereupon *Theophylact* noteth, that *Iohn Baptiſt* hauing firſt ſaid The axe is laid to the roote of the Tree addes then [k], Not euery tree that hath not brought forth good fruit heretofore: but *euery Tree that doth not now bring forth good fruit*, ſhall be cut downe, euen as that fruitleſſe fig-tree was cut downe, & caſt into the fire. Therefore we muſt ſo walke, as God ſeeing our continuall fruitfulnes, may ſay of vs, I ſee men walking like

[h] Gen. 28. 12.

[i] Pſal. 15. 2. Ὁ ἐργασάμενος, ὁ ἐργαζόμενος.

[k] Mat. 3. 11. Μὴ ποιῶσιν, μὴ ποιοῦν.

ke Trees [l]. Men walk like Trees, whē as
en are neuer idle, but alwaies abound-
ing in the worke of the Lord [m]: As the
ree of life euery moneth bringeth
orth twelue manner of fruits [n]. For so
Christ sayd to him whom he healed [o],
ake vp thy bed and walke. He sayth
ot, Take vp thy bed, and stand still, like
stone, but take vp thy bed and walke,
ike a Tree. Otherwise to them whom he
ound standing still, he sayd in his wrath
nd in his sore displeasure, Why stand ye
til al the day idle? why are ye like *Moab*
ettled vpon your lees [p], and not powred
rom vessell to vessell? we must make ac-
ount to giue account for euery idle
word we speake [q], And much more
hen for euery idle houre we spend.
Hee hath called the time against me,
sayth *Ierusalem* [r]. So that for the very
ime which we haue contemned, wee
shall be condemned: and for euery day,
which we haue spent idely, wee shall
be shent seuerely. The Israelites were
commanded, not once in a weeke, or
once in a moneth, but euery day to ga-
ther *Manna*, except onely the Sabbath
day [s]. To teach them & all vs, that til we
come

[l] Marke 8.24.
[m] 1 Cor. 15.58
[n] Reu. 22.2.
[o] Marke 2.10.
[p] Ier. 48.11.
[q] Mat. 12. 36.
[r] Lam. 1. 15.
[s] Exod. 16.26.

come to the Sabbath of our euerlasting rest in Heauen, we must neuer stand still, but euery day bee doing somewhat. Wherefore *Apelles* posey was this, Let no day passe without a line t. Be sure euery day thou do some good, then draw one line at the least. According to that u, Line vpon line, line vpon line. And *Pythagoras* posey was this x, Sit not still vpon the measure of corne. Do not looke to eate, except thou sweat for it. According that y, He which will not worke, let him not eate. In my Fathers house, saith Christ, are many mansions z. So that no man may sing his soule a sweet *requiem*, saying with that cormorant in the Gospell, Soule, take thy rest. For in Heauen onely, which is in our Fathers house, there are many mansions to rest in. In this world, which is out of our Fathers house, there are not many mansions, no not any mansions to rest in, but onely vineyards to worke in. We are come, sayth the Authour to the *Hebrewes* a, to the spirit of iust and perfect men in Heauen. So that no man may sue out for himselfe a *Quietus est*, saying with the Church of Laodicea, I am rich and haue enough. For in Heauen

t *Nulla dies sine linea.*

u Esay 28.10.

x *Chenecine insideas.*

y 2. Thes 3.10

z Iohn 14.3.

a Heb. 12.23.

Heauen onely, are the ſpirits of iuſt and perfect men, which are rich and haue enough. In this world we muſt neuer think we are rich, but we muſt alwaies be poore in ſpirit: we muſt neuer thinke we haue enough, but we muſt alwaies hunger & thirſt after righteouſneſſe. Wherefore if thou haue a talent *c*, put it not into a napkin, but into the banke: if thou light a candle *d*, ſet it not vnder a buſhel, but vpon a candleſticke: If thou build a City *e*, place it not vnder a dale, but vpō a hill: if thou ſeeke Chriſt, *f* ſeeke him not in thy bed, but in the garden. Lie not ſtill: ſit not ſtill: (ſtand not ſtill) but *endeauour* thy ſelfe to that which is before. Walke before me and be perfect, ſayth God to *Abraham* g. As if he ſhould ſay, If thou wilt be perfect, then walke before me, and *endeauour* thy ſelfe to that which is before thee. For the Apoſtle in the other part, ſpeaking of thoſe things which are behind, ſayth that he doth not only not beare them in body, but not ſo much as beare them in mind. Here contrariwiſe, ſpeaking of thoſe things which are before, he ſaith, that he doth not only intend his mind to them, but alſo extend his

c Luke 19.20.

d Marke 4.21.

e Mat. 5.14.

f Cant. 3. 1.

g Gen. 17.1.

his very body towards them. So that as they which runne in a race, bend forward their breſts, & ſtreteh out their armes, to ſhew that they haue a deſire to run faſter then poſſibly their feet can follow them: After the ſame ſort we which run in this courſe of Chriſtianity[l], muſt caſt away euery thing that preſſeth downe, and ſin wch cleaueth ſo faſt *h*, that we may *endeuour* our ſelues, or (as the Greeke word *i* here ſignifies) ſtretch our ſelues to thoſe things which are before. And like as *Eolus* let all the other winds, which might haue bin a trouble to him with his friend *Vlyſſes*, to be packt vp in a male, and kept only the weſterue wind for his owne vſe to bring him home into his Country: ſo we muſt reiect all other things, which may bee as contrary winds to driue vs from the ſhoare of ſaluation, and retaine alſo that weſterne wind of the Spirit of God, whereby we may *endeuour* our ſelues to that which is before, & ſtretch out our ſailes, and ſo come ſafely to the hauen of heauen. Euery thing, as *Auſtin* teſtifieth, is eyther a hindrance, or a furtherance[k]: if it bee a hindrance, caſt it away: if it be a furtherance, then keepe it.

[l] Heb. 12. 1.

[i] Ἐπεκτεινόμενος.

[k] *Aut vinculum aut vehiculum. De ciuit. Dei. lib. 9. c. 5.*

For

For euen as the Silkeworme keepes her body ſpare and empty, & vſes to faſt two or three dayes together, that ſhee may ſtretch out her ſelfe the better, and ſpin her thred the finer: ſo we muſt *endeuour* to bring vnder our bodies *l*, & (as I may ſay) diet them for the nonce, that we may not any longer weaue the Spiders *m* web, but with the Silkeworme ſpin a new thrid. The Spiders web is *vinculum*, the Silkeworms thrid *vehiculū*. And like as the Viper perceiuing her old skin to bee ſo ſtiffe that ſhe cannot eaſily ſtretch out her ſelfe in, ſtrips it quite off: after the like ſort we which are by nature a generation of Vipers, muſt ſtrip off our old skin *n*, and perceiuing we cannot well do our *endeuour*, and ſtir our ſelues in the armour of *Saul*, we muſt with *Dauid* put it off, and put on the armour of light. Whē long war had bin betweene the two houſes of *Saul* and *Dauid*, at length the houſe of *Saul* waxed weaker & weaker, & the houſe of *Dauid* waxed ſtrōger & ſtronger *o*. In like manner, the Spirit muſt alwayes *indeuour* ſelfe to that which is before, and neuer caue fighting with the fleſh, til the houſe of *Saul*, who was a limbe of the diuell, that

l 1 Cor. 9. 27.

m Eſay 59. 5.

n Coloſſ. 3. 9.

o 2 Sam. 3. 1.

that is, the fleſh, waxe weaker & weaker, & the houſe of *Dauid*, who was a figure of Chriſt, that is, the ſpirit wax ſtronger and ſtronger. Thus the *Baptiſt* being but a childe, waxed ſtronger and ſtronger in Spirit. And yet ſpeaking of Chriſt and himſelfe, he ſaith thus *p*: *He muſt increaſe, I muſt decreaſe*. But the *Baptiſt* was borne of old *Elizabeth*: Chriſt was borne of yong *Mary*: Whereby we ſee, that that which is borne of the old man, which is the fleſh, muſt dayly increaſe in vs, and grow downward: but that which is borne of the new man, which is the Spirit, muſt dayly encreaſe in vs, and grow vpward. For ſo indeede Chriſt in the beginning of the new world increaſed in wiſedom for his mind, and ſtature for his body *q*. To teach vs, that if we be liuely members of the ſame body, then we muſt in like ſort endeauour our ſelues to that which is before, and increaſe and multiply, *r* and grow vp into him who is the head, till we all come to the meaſure of the age of the fulneſſe of Chriſt: The Holy Ghoſt alſo in the beginning of the old world, who moued vpon the waters *ſ*. To teach vs that if we be inſpired and moued by the ſame Spirit,

p Iohn 3.30.

q Luke 2.52.

r *Creſcite & multiplicamini, non ſolum ad corpus, ſed etiam ad animum refertur,* κατὰ τὴν ἀναγωγὴν τὸν εἰς θεὸν ἔρων.

ſ Gen. 1.2.

ſpirit, then we muſt in like ſort be moued vpon the waters, and paſſe apace ouer the red ſea of this world, that we may quickely come to the celeſtiall Canaan, which is the Kingdome of God. We pray indeed that the Kingdome of God may come. But the Kingdome of God commeth not by obſeruation, (*t*) if we ſtand ſtill gazing and gaping for it (*u*). Therefore as *Abraham* did run from the doore of his Tent, to meete the Angels *x*: So muſt wee endeauor to runne forward not onely looking for, but alſo haſting vnto the comming of the day of God *y*, that we may (if it be poſſible) meete the Lord in the aire *z*, with all his holy Angels, if we would haue his kingdome come. We pray alſo that the will of God may bee done in earth as it is in heauen. But the wil of God wil not be done, if we will doe nothing. Therefore as the Cherubins ſpread out their wings on high, and couer the mercy-ſeate *a*: So muſt we ſpread out our wings, and ſtretch out, or endeauour our ſelues, and bee alwaies preſt and ready to flye, as it were, to doe the will of God *b*, if we would haue his will done in the earth, as it is in heauen.

(*t*) Luk. 17. 20.

(*u*) Acts 1. 11. *Non dormientibus prouenit regnum cœlorum, nec otio deſidiaque torpentibus beatitudo æternitatis ingeritur. Leo de Epiph. ſer. 5.*

x Gen. 18. 2.

y 2 Pet. 3. 12. ὡρσδοκῶντας καὶ σπεύδοντας.

z 1 Theſ. 4. 17. Εἰς ἀπαντησιν τοῦ κυρίου.

a Exod. 37. 9.

b Ezech. 1. 11. *Non ſolum aquila, ſed & hos & Leo, & homo volant.*

When God at the first had made a Paradise vpon earth, hee tooke the man & put him into it, to dresse it and keepe it *e*. *Adam* was not enioyned to bestow any bodily labouring in dressing at that time. For this was a part of his punishment afterward. Neither yet had he need to keep it from wild beasts. For all these were then subiect and obedient vnto him. So that he dressed and kept it, by keeping those graces which God had giuen him, yea & endeuouring himselfe to encrease them continually. Therefore the Apostle beseecheth vs also, that wee receiue not the grace of God in vaine, but that in all things we approue our selues, as the seruants of God, in much patience, in afflictions, in necessities, in distresses, and so forth. See yee how many posts and props he putteth vnder vs, that we may be staied vp and confirmed in the grace of God. How many tooles, as it were, and implements he giueth vs, that wee may not receiue the graces of *God* in vaine, but that as they are receiued and kept in vs, so they may be dayly dressed and bettered by vs. For as Saint *Peter* witnesseth *f*, If these things be and abound

e Gen. 2. 15. *Vt operaretur & custodiret illum. Vulgata.*

f 2 Pet. 1. 8.

abound, we ſhall neyther be idle nor vnfruitfull in the knowledge of Chriſt. Whereupon *Oecumenius* obſerueth, that the graces of *God*, as the flowers of a garden, muſt not onely be kept, but alſo bee dreſſed, that they may haue not onely a being, but alſo an abounding *g*. Becauſe a man may haue great good things being in him, & yet be himſelfe like a garden that is kept indeed, but not dreſſed, altogether idle and vnfruitful. But if they be both being and abounding in him, if hee endeauor himſelfe to goe on further euery day then other, then ſurely hee is neyther idle nor vnfruitfull in the knowledge of Chriſt. Herreupon *Charles* the 5. gaue this Embleme, *h* Stand not ſtill, but go on further. *Vlterius*, as *God* ſayth to his gueſt, *Superius* i. Sit not ſtill, but ſit vp higher. So the water riſeth vp higher and higher, which *Ezechiel* ſpeakes of *k*. Firſt to the ankles, thē to the knees, thē to the loynes, laſtly to the head. So the wheate growes vp riper and riper, which Chriſt ſpeakes of *l*. Firſt there is the blade, then the eare, thē the full corne, laſtly comes the harueſt. So muſt wee with the water, riſe vp higher & higher till we come

g περισσεύειν περισσότερον.

h *Vlterius.*

i Luke 14. 10.

k Ezek. 4. 47.

l Marke 4. 28.

to the *head*, which is the *Sonne of God*: & with the wheate grow vp riper and riper, till we come to the harueſt, which is the *end of the world*. Alwaies endeauouring our ſelues to that which is before, and continually ſinging one of the ſongs of Zion, that is, one of the Pſalmes of degrees *m*, till we ſee the Lord in Zion, till we ſee the *head* in the *harueſt*, the *Sonne of God*, in the *end of the world*. Euen as he did who ſayes here, I ENDEAVOR MY SELFE TO THAT WHICH IS BEFORE. This is the third degree of perfection.

m *Nomine gradum, ſignificatur aſcenſio, qua proficientes quique à temporalibus ad æterna, à terrenis ad cœleſtia proueheuntur.* Proſper. *in titulum.* Pſa. 120.

TOuching the fourth he ſayth, (I run not amiſſe, but) I FOLLOVV HARD. A man may run amiſſe, otherwiſe then he ſhould, by running eyther *too ſlowly, or too faſt*. Now for ouer-much *ſlowneſſe*, *Ruſticus Diaconus* ſayth, *a* It is a ſtarke ſhame for vs to bee cold in maintaining a trueth, ſeeing our aduerſaries are ſo hot in defending a falſhood. When the aduerſary had ſowne tares among the good corne, the Maſter ſayd to his ſeruants: Let both grow together. He ſayth not, Let the tares grow and

a *Turpe eſt contra ardenter peruerſa aſſerentes, nos pro veritate frigidiores inueniri. li. aduerſus Acephalos.*

and the good corne not grow: but, Let both grow together. If the tares grow ſo faſt for the fire, then let the good corne grow as faſt for the barne. If the wicked run ſo faſt to damnation, then let the godly run as faſt to ſaluation. Yet the Prophets haue euer complained, that the children of this world are much more forward in their kind then the children of light. *Dauid* ſpeaking of the children of this world, ſayth, *They encourage themſelues in an ill purpoſe.* But *Eſay* ſpeaking of the children of light, ſayth [c], *No man calleth for iuſtice, no man contendeth for the truth.* When the time drew neere that our Sauiour ſhould be taken, and carried away to be crucified, onely *Iudas* that vile Traytor was vigilant and watchfull to bring his miſchieuous purpoſe to paſſe, but all the other Diſciples were faſt aſleepe. Therefore as *Ieruſalem* ſayd of her eye [d], *Mine eye hath ſpoyled my ſoule:* So might theſe drowſie Diſciples haue ſayd of their eye, Our eye hath ſpoyled our ſoule. And as the Centurion ſayd of his ſeruant [e], My ſeruant lyeth at home ſicke of the palſie, and is ill troubled:

[c] Eſay. 59. 4.

[d] Lam. 3. 51.

[e] *Math.* 8 6.

So might Christ haue said of these his sleepy Disciples, My disciples ly at home sicke of the palsie, and are ill troubled. Well said, ill troubled. For he that is diligent to discharge his duty, and takes paines in his calling as he ought, is well troubled *f*. But he that hath the palsie, and is dissolute and negligent, and lies at home sicke of the lazy disease, is ill troubled [g]. Ill troubled, with an euill spirit, with the spirit of slumber: which, as *Iob* testifies [h], lieth in the couert of the reeds. They that are lazy and lither fellowes, and haue nothing in them, are here called reedes, in whom the Diuell himselfe lieth and sleepeth securely. But though he be well quieted in them, yet (as I said before) they are ill troubled with him. Ill troubled with him: as those seuenty kings were ill troubled with *Adonibezek*, when he did cut off the thumbs of their hands and feet. For he that hath the thumbs of his hands cut off, may perhaps do something: but he is so long about a little, that he were better sit still and doe nothing, then be so long pidling about nothing. So he that hath the thumbs of his feet cut off, may peradventure

f Bene torquetur

g Male torquetur.

h Iob.40.6.

uenture goe forward, but it is *i* such a snailes pace which he goes, that he were better stand stil, & not go at all forward, then goe so slowly forward. Wherefore we must not goe so slowly forward, as though the thumbs of our hands and feet were cut off, but rather we must runne as fast, as it is to be supposed that mighty man could [k], which had vpon euery hand sixe fingers, and vpon euery foote sixe toes. But yet saith *Bernard* [l], As zeale must erect our discretion, that wee runne not *too slowly*, so discretion must direct our zeale, that we run not *too fast*. That wise woman, by whom is meant the Church of Christ, laboureth with the Counsell of her hands [m]. Her hands are full of eyes [n]: she hath more fore-sight and wisedome euen in her little finger, then many a man hath in his whole head. Shee laboureth with her hands; there is zeale. Shee laboureth with the counsell of her hands: there is discretion as well as zeale. In *Leuiticus* they are forbidden to bring any blinde offering to GOD [o]. All zeale without discretion, is an offering without an eye. All blind zeale, is a blind offe-

i *Testudineus gradus. Plaut.*

k 2. Sam. 21, 10.

l *Et feruour discretionem erigat, & discretio feruorem dirigat.*

m *Consilio manuum. Pro. 31. 13.*

n *Oculatæ manus. Plautus.*

o Leuit. 22. 22

ring. Which God will neuer accept. So that as *Minerua* is ſaid to put a golden bridle vpon *Pegaſus*, that he ſhould not flye too faſt: in like ſort our *Miuerua*, that is, our Chriſtian diſcretion, muſt put a golden bridle vpon *Pegaſus*, that is, our earneſt zeale [p], leſt if our zeale be vnbridled, it makes vs follow too faſt. Therefore *Octauian* the Emperour did beare in his Eſcocheon, a Crabfiſh and a Butterfly, with this Motto [q], Soft pace goes farre. A Crabfiſh creepes. That's ſoft pace. A Butterfly flies. That goes farre. A Crabfiſh, a Butterfly, Soft pace goes farre. And *Veſpaſian* the Emperour did ſtampe in his coine, a Dolphin and an anchor, with this Impreſa [r], Soone enough, if well enough. A Dolphin out-ſtrippes the ſhippe. That's ſoone enough. An anchor ſtaies the ſhippe. That's well enough. A Dolphin and an anchor, Soone enough, if well enough. For as if the lower ſpheres in the Heauen ſhould not be ſtaied with the contrary courſe of the higheſt ſphere in the firmament, they would ſoone ſet the whole world on a light fire: ſo the inferiour affections of the mind, if they be not ſtaied

p Iames 3.3.

Feſtina lente.

r *Sat cito, ſi ſat benè.*

ſtaied with the contrary courſe of rea-
ſon, and with the milde motion of the
Spirit of God, they will ſoone ouer-heat
thee, & ouerthrow all thou goeſt about.
Therefore *Chilo* giueth vs this precept,
not to ouer-heate *Iacobs* ſheepe by dri-
uing them too faſt [f], nor to make ouer-
much haſte in the way: According to that
in the Prophet *Eſay*, where it is ſaid [t],
He which beleeueth, ſhall not make haſte.
The ſtring of an Inſtrument may be as
well too high, as too low. If it be too low,
it iarres; if it be too high, it breakes. So
the mind of man may be as well too in-
tent, as too remiſſe. If it be too remiſſe, it
runs too ſlowly: if it be too intent, it runs
too faſt. Wherefore *Clemens* giueth vs
this precept: that we ſhould not be ſtrai-
ned and wreſted too high, but ſet and tu-
ned aright [u]. According to that in the ſe-
cond to the *Corinths* [x], where it is ſaid,
that we muſt not ouerſtretch our ſelues,
but ſtretch out our ſelues, not run amiſſe,
(eyther too ſlowly, or too faſt) but follow
hard.

For the way of the righteous [y], it glit-
tereth as the light, which ſhineth more
and more vnto the perfect day. It glitte-
reth

[f] Gen. 33. 13.

[t] *Qui crediderit, non feſtinabit. c. 28. v. 16.*

[u] *Non ἐμπρεπῶς ſed ἐπρεπῶς, Pedag. lib. 1. cap. cap. 12.*

[x] *Non ἐμπεριπατεῖν δεῖ, ſed ἐπιπατεῖν δεῖ.* 2. Cor. 10. 14.

[y] Prou. 4. 18.

reth as the Sun, which commeth forth as a Bridegrome out of his chamber, & reioyceth as a giant to run his course. Indeed the wicked are like a wheele. O my God, make them like a wheele, saith *Dauid* [x]. A wheele tilts vp behinde, and shoots downe before. So the wicked are forward to al badnesse, and backward to al goodnes. But the godly are like a Panther. A panther hath foure clawes and no more on each hind-foote: but fiue clawes and no lesse on each fore-foote: so the godly, though they be weake to the world-ward, yet they are strong to God-ward. And setting the better foote before (as we say) they *follow* hard, and run with might and maine most violently to lay hold on the hope which is set before them [a]. For there are two sorts of violent men: Of the first sort the Apostle saith [b], No extortioners, or violent men shall inherit the kingdome of Heauen. Of the second sort our Sauiour saith [c], The kingdome of Heauen suffereth violence, and violent men lay hold on it. Both are violent men: but both are not violent to men. For they offer violence to men: these offer violence to God: therefore they do not

x Psa. 82. 13.

a Κατα ἄγχον. *Cursum corripiunt. Beza.* Heb 6. 18.

b 1. Cor 6. 10.

c *Matth.* 11. 12.

not enter : but theſe doe enter into the kingdome of heauen. For though God be not content that we ſhould offer violẽce to men, yet he is well content that we ſhould offer violence to himſelf[d]. And that we ſhould *follow* hard, and as Pirates or theeues ſet vpon him (if it be lawfull for me ſo to ſpeake) and by the force of faith ſpoile him, and rob him of all his eternall treaſures [e]. Therefore calling his Church, he ſaith [f], Ariſe, my loue, my faire one, make haſte and come away. He that doth make account to come to *God*, muſt make haſte to come to God. He muſt vſe violence, and *follow* hard, and come downe quickly with *Zacheus*, and for ſpeedines he muſt be like a Doe, or a Roe vpon the mountaines of *Bether*. Euen as thoſe beaſts in *Ezekiel* [g] did run and returne as lightning : ſo muſt euery one who is inlightned with the Spirit of G O D, *follow* as ſwiftly as lightning, which doth no ſooner flaſh down from heauen to the earth, then he muſt in affection mount vp from the earth to heauen. And like as the Iſraelites were commanded to eate the Paſſouer *in haſte*[h]: ſemblably al we which are true Iſraelites, muſt gird vp the loines of our minds, and *follow* hard, and run apace,

d *Bona violentia qua acquiritur regnum Dei. Vis intrare in regnum cœlorum? Eſto violentus & improbus. Em. Dominica 3. Aduent.* Ἁρπάζωμεν ἁρπαγὴ καὶ πλησίον στρατευώμεθα, καὶ ὁ ἐναντίος ἐκχωρεῖ.

e *More latronum ſuis eum ſpoliare nitimur, cupimus illi auferre regnum, theſauros & vitam. Aug. Par. ſe. 15.*

f Cant. 2. 13.

g Ezc. 1. 24.

h Exod. 12. 11.

and redeeme the time, that both the wrath of God may passe ouer vs, and also the mercy of *God* may abide with vs. For God, among other arguments of his mercy, saith thus [i], *Who hath giuen wings to the Ostridge?* The Ostridge neuer flies with his wing, but onely a little lifts vp his body with them whē he runs. And in the pinion of each wing he hath a sharp spur, wherewith he pricks his own selfe, that he may run the faster. So that God hath giuen wings to the Ostridge, not for the ostridge, but for vs; that we might therby learne, how we ought by all good means to quicken our dull dispositions, that we may follow hard, euen as we see the Ostridge eggeth his owne selfe forward with the flapping of his wings. For they that waite vpon the Lord, shall change their strēgth, they shal lift vp their wings (not onely as the Ostridge, but also as the Eagle: *They shall* (I say) *lift vp their wings as the Eagle* [k], *they shall run, and not be faint; they shall walke, and not be weary.* Euen as *Pindarus* writeth, that king *Therons* coursers were such as would neuer be weary of going [l]: so shall these follow still, and neuer be weary of well doing.

i Iob. 39. 16.

k Esay 40. 31.

l ἀναπαύτους

oing. But the moſt eſpeciall thing to be onſidered here, is this, that the Prophet yth, They which waite vpon the Lord, hall change their ſtrength *m*. He ſayth ot, they ſhall loſe their ſtrength, that hereas before they were ſtrong, now ney ſhal be weak: but, they ſhall change heir ſtrength (namely, the vſe of their rength) that whereas before they ere ſtrong, & did follow hard to ſerue n*, now they ſhall be as ſtrong, & ſhall llow as hard to ſerue God. For God nely it is, which can melt braſſe out of a one *n*. I wot well, there is a ſtone called *Almacraſia*, which being molten, becom-eth braſſe. But theſe words haue a farre hore hidden meaning: to wit, that God oth melt braſſe out of ſtone, when hee aketh the heart of a ſinner, which is as ard as a ſtone, and melting it with the Holy Ghoſt, and with fire, doth after-ward make it as tough as braſſe. This as ſeene in the conuerſion of *Paul*. For hen *Paul* was made an Apoſtle, then a one was made braſſe. He was as hard as ny ſtone before his conuerſion, when he oned *Stephen* *o*. Hee was as tough as ny braſſe after his conuerſion, when hee did

m *Mutabunt fortitudinem.*

* Rom. 6.19.

n Iob 28.2.

o Acts 7.58.

did follow ſo hard, that no afflictio
could ſeparate him from the loue
p Rom. 8. 35. Chriſt p. Which thing was propheſie
q Gen. 49. 27. of long before q. When the Patriarch
cob ſayd, *Beniamin* ſhall be as a rauenin
wolfe, in the morning hee ſhall deuou
the prey, in the euening he ſhall diuid
the ſpoyle: *Paul* was this *Beniamin*, b
r Phil. 3. 5. cauſe he was of the Tribe of *Beniamin*
Paul was this rauening wolfe, becauſe
breathed out threatnings and ſlaught
againſt the Diſciples, and was euen m
ſ Acts 9. 5. vpon them as a rauening wolfe ſ. *Pa*
in the morning deuoured the prey, b
cauſe in the beginning of his daies h
waſted & deuoured the Church of Go
t Gal. 1. 13. as a prey t. *Paul* in the euening diuide
the ſpoyle, becauſe in the latter end of h
dayes hee did follow his calling har
u 2 Tim. 2. 15. and diuided the Word of God aright
of which the Pſalmiſt ſayes, I reioyce
thy Word more then they which hau
found a great ſpoyle. So that this is n
loſſe of ſtrength, but onely a change o
ſtrength. O bleſſed *Beniamin!* O holy A
poſtle! Thou haſt now changed th
ſtrength. Yea by changing it, thou ha
much increaſed it: for thou wert nothin

ſo ſtrong before, as thou art now. Nothing ſo ſtrong before, being a ſtone, as thou art now, being braſſe. Nothing ſo ſtrong before, being a rauening wolfe, as thou art now being a meeke lambe. Nothing ſo ſtrong before in the morning, as thou art now in the euening. Nothing ſo ſtrong before when thou diddeſt deuoure the prey, as thou art now, when thou doeſt diuide the ſpoyle. When no impediments, no ſtumbling blockes can ſtay thee, but thou wilt needs compaſſe ſea and land, but thou wilt needs follow hard, and runne ouer the whole world to diuide the ſpoyle among all nations to preach the Goſpell vnto all people. So likewiſe *Baruch* was inflamed, as the Hebrew word ſignifieth *h*, he was (I ſay) inflamed to fortifie the wall of *Ieruſalem*. In mans body the Arteries running along the veines, and beating vpon them, ſtirre vp the blood, and keepe it warme, leſt otherwiſe by ſtanding ſtill, it ſhould congeale and waxe cold *i*. After the ſame manner in *Baruch* his heart, there were liuely and quicke motions of the Holy Ghoſt, which did blow the coales, and ſtirre vp the gift of God in

h *Hekerah.* Neh. 3. 20.

i *Vide Theodor. ſol. cyrus, lib.* 1.

k 2 Tim. 1. 6. in him (k) which did warme his blood, and make him follow the matter hard, being wholly inflamed with a burning desire to see the City of God restored a-gaine to her former glory. So *Abraham*,

l Gen. 18. 7. when the Angels came to him l, made haste to runne to his tent: and his wife made haste to kneade three measures of fine meale, and his boy made haste to kill and dresse a good and tender calfe. Loe ye how all are imployed in a godly mans house. *Abraham* and his wife, man and woman, *Abraham* and his Boy, old and yong: all make haste, and follow hard. So *Dauid* did runne the way of Gods commandements. Nay, no ordinary place would serue him, but hee must needs dance before the Ark. Yea, his feet could not hold him, but he must needs haue wings as a Doue. *O that I had wings as a Doue*, sayth he, *then would I flie and be at rest* m. He wisheth for wings, not that he might first be at rest, and afterward flie, but that he might first flie, and afterward be at rest. That he might first follow hard, and flie vp with the wings of fayth into the heauenly paradise, and afterward be at rest, and settle there, in the

m Psal. 55. 4.

the tree of eternall life. O that I had wings, that I had wings as a doue (sayth hee) then would I flie, would I flie and be at rest. And so must we after the exãple of *Dauid*, of *Abraham*, of *Baruch*, of *Paul*, fight for the fayth which we haue receiued (*n*): and striue to enter in at the straight gate (*o*): and labour for the meate which perisheth not (*p*): and study to enter into rest (*q*). Wee must I say study, and labour and striue, and fight, and follow hard. This is the fourth degree to perfection.

(*n*) Iudg. 2.3.
(*o*) Luk. 13.24
(*p*) Iohn 6.27.
(*q*) Heb. 4.11.

Touching the fifth he sayth (not beside the marke, but) *toward the Marke*. *Austin* holdeth, that a man were better run eyther too slowly, or too fast in the way, then follow hard out of the way. For the harder thou followest out of the way, the further thou runnest from the *Marke*. Hereupon the Apostle, after Following hard, addeth immediately, toward the *Marke*. Insinuating thereby, that to follow is nothing, but the *Marke* is the matter. And consequently that hee which is not a skilfull Marke-man, can neuer be a faythfull follower.

Therefore wee muſt marke well what MARKE is. In one word, it is the croſſe of Chriſt. For Chriſt hath ſet vp his croſſe as a ſpell (*r*) or marke, for vs to ayme at, as a patterne of perfection, as an euerlaſting ſigne, which ſhal not be taken away (*ſ*). Hence is that ſpeaking of one who ſhould be his Diſciple, he ſayth (*t*): *He that would come after me, let him take vp his croſſe and follow mee.* *Let him take vp his croſſe*, that he may come the neerer to my croſſe, *and follow me*, that he may be directed all the way by me. For thou canſt neuer erre or goe beſide the marke, ſo long as thou walkeſt in this way (*u*). Therfore *Maximus* ſayth, If thou wouldſt find the way which bringeth vnto life, then ſeeke it in that way which ſaith, *I am the way, the truth, and the life.* *The way*, to them that begin: *the truth*, to them that proceed: *the life*, to them that are perfect (*x*). Now the way to this way is the Word: Which S. *Peter* confirmeth ſaying *y*, *The Word of the Lord endureth for euer, and this is the word which is preached among you.* He auoucheth that the eternal word is the preached word: meaning thereby that

r Θεὶς τὸ σταυρὸν πῦρ τι μᾶλλον σαυτὸν, λίθους βάλλον ὅπῃ σταυρός. Εὖγε εἶπε τι πόξῃ γὰρ τῦ σκόπου. *Laert. in Diogene.*

ſ Eſay. 55. 13.

t Marke 8. 34. Ὁ δὲ ἀπαρνεῖσθαι ἑαυτὸν, καὶ ἀπλανὴς ὁ χριστός. *Baſil. de ſpiritu S. cap. 8.*

(*u*) Εἰ διλεις ἐν ταῖς τὴν ὁδὸν τὴν ἀπαγουσαν εἰς τὴν ζωὴν, εἰ τὶ ἰδῶ αὐτὴν ζητεῖς τῦ εἰπουσι, Ἐγω, εἰμι ὁδὸς. *Cenſo. 2.*

(*x*) *Via eſt incipientibus: veritas proficientibus: & vita perfectis. Tho. à Campis in ſoliloquio animæ. cap. 12.*

y 1 Pet. 1. 25.

that the only way to the begotten Word is the written word. According to that of the Psalmist (a), *Blessed are they which are vpright in the way, & walke in the law of the Lord.* So that if thou wouldest be vpright in the way, which is the Word of Christ, then thou must walke in the law of the Lord, which is the word of Christ. For the holy Scripture is giuen by the inspiration of God, to be a lanterne vnto our steps, and a light vnto our paths, that the man of God may be absolute, being made perfect vnto all good workes (b). Wherfore (to define this whole matter in few words) we shal in mine opinion follow hard toward the marke, if we labour earnestly in our seuerall vocations to expresse the vertues of Christ our good Lord (c) wch he shewed forth in all the course of his life, & especially in his death vpon the crosse for vs, to imitate & follow, by walking faythfully in the way of his commandements, and squaring all our actions, speeches, and thoughts, according to the rule of his word. Euen as on the contrary part, it is very euident, that all they run beside the marke, which doe not propound to themselues to fol-

(a) Psal 119.1.

(b) 2. Tim 3.17

(c) τοῦτο συνελόντι καὶ πρὸς λόγον τῶν σωτήρος ἡμῶν καινον ἐστ ἐυσεβείας τὸ καὶ ἀρετὴς.

low the example of Christ, but eyther in their doctrine, or in their life: eyther in their opinions, or in their actions, continually swarue from him. Such are all *Atheists, Temporizers, Newters, and Humorists*. For Atheists runne beside the marke, by going too much on the left-hand. They doe not make Christ a marke to aime at, that they may follow him, but a signe to shoote at, that they may blaspheme him *c*. They bend their tongues as bowes, and shoot out their arrows, euen bitter words *d*. They corrupt others, and speake of wicked blasphemy, their talking is against the most high *e*. They say vnto God, Depart from vs, for we desire not the knowledge of thy waies *f*. And no maruell that they speake so impiously which liue so vngodly. Running altogether vpon the left-hand in the broad way of *the world*, of *the flesh*, of *the diuell*. For the *world* hath a kinde of course *g*, which Atheists follow being past feeling, & euen starke dead in their trespasses and sinnes. *The flesh* also hath a by-path *h*, whereby they are seduced & deceiued. Lastly, the *diuell* hath a method *i*, which is without any method, and an order

c Luke 2.34.
d Psalm 64.3.
e Psalm 73.8.
f Iob 21. 14. *Excede pietas, si modo in nostra domo vnquam fuisti. Atreus apud Senecam in Thyeste. Actu 2.*

g Αἰὼν τοῦ κόσμου. Ephes. 2.2.

h Ἁμαρτίας. Heb. 3.3.
i Μεθοδεία διαβόλου. Ephes. 6.11.

der which is contrary to all good order, and a left-handed direction which bringeth them to finall confusion. Now *Temporizers* also run beside the marke, by going about in a circle. They goe about many things, but bring about nothing *k*. They do all things for the time, but nothing for the truth *l*. They may make a period, but neuer a full poynt *m*. They are alwaies learning, but neuer come to knowledge *n*. The hedgehog hath two holes in his siege, one toward the South, another toward the North. Now when the Southerne wind blowes, hee stops vp that hole, and turnes him Northward. When the Northerne wind blowes, hee stops vp that hole likewise, and turne him againe Southward. Such vrchins are all *Temporizers*. They beleeue for a time as long as the warme sunne shines vpon them. But as soone as any storme of persecution ariseth, by and by they haue a starting hole to hide themselues in, they change their Religion, and turne about with the time. For the hearts of such men are as a cart-wheele, and their thoughts are like a rolling axeltree *o*. Or as a top which alwaies runnes round, and neuer

k Thes. 3. 11

l *Omnia pro tempore, nihil pro veritate. Optatus. lib. 1. εφιεδν, ἐυκ ὀδδν. Chryso.*

m 2. Tim 3. 7.

o Eccl. 33. 5.

goes forward vnleſſe it be whipt *p*. Or like a mill-horſe, which making many ſteppes, turnes about, and is continually found in the ſame place (*q*). Or as a dore, which riding vpon his *r* hindges all day long, is neuer a whit neerer at night. So likewiſe Newters run beſide the marke, by going forward and backewards in a maze. Theſe do not aske of their Father an egge, but a Scorpion. For an egge would teach them to go onely forward, but a Scorpion doth teach them to goe both forward and backward *ſ*. Like the Barnacles, which are both fleſh & fiſh (*t*) Or the Iſraelites which ſpeak both Aſſirdod and Hebrew *u*. Or *Ianus*, which ſees both before and behind (*x*): Or *Balaam*, which doth both bleſſe & curſe *y*. Such a Newter among the Romans was *Tully*, who could not reſolue, whether he ſhould take *Cæſars* or *Pompeyes* part *z*. Among the Grecians was *Thytides*, who could not determine whether he ſhould ioyne himſelfe with *Achylles* or *Hector* (*a*). Among the Iewes was the Tribe of *Ephraim*, which was a cake vpon the harth not turn'd *b*, baked on the one ſide, and raw on the other ſide. Among the

(p) Βεμβακὶς δίκην ἐπὶ τὴν ἐνδειαν τῆς φυγάτος τιθεῖσα. Heſy. verbo. Βεμβὶξ.

(q) Ἀπολλαῶνιδίζοντα ἐπὶ τὸν αὐτὸν ἀεὶ τόπον ἱμπεσόντα. Baſ. pag. 563.

r Prou. 26. 14.

(ſ) *Auguſtin. Ep.* 111 *cap.* 5 & *Baſil in Pſ.* 32. *initio.*

(t) *Auibus iſtis eanquam non carneis viri religioſi ieiuniorum tempore veſci ſolent.* Giral. Cam. *App. cap.* 8.

u Nehem. 13. 24

(x) *Ianus bifrons exprimitur quod in medio conſtitutus annum incipientem pariter & excedentem ſpectare videatur.* Cyp. *lib. de Idol. vani.*

y Num. 23 25.

the Gentiles was the Church of *Laodicea*, which was neither hot nor cold *c*: neyther hot, becauſe it was raw on the one ſide, nor could, becauſe it was baked on the other ſide. So it is with all Newters: Their cake is dough, as we ſay, and they hold of both ſides: as *Ambidexters* with *Ehud* (*d*), they play with both hands (*e*): and as the Sunne in *Ezekias* time, they goe both forward, and backeward (*f*). Running vp, and downe: in, and out: and yet indeede are neither aboue, nor beneath, neyther within, nor without *g*. *Panaches* riddle was this, How a man and no man, can with a ſtone and no ſtone, kill a bird and no bird, ſitting vpon a Tree and no Tree? *Athenæus* makes the anſwere, (*h*) That an Eunuch is the man, and a Pumeiſe is the ſtone, a Batte is the bird, fennell is the Tree. After the ſame ſort a *Neuter* is a very hard riddle. You cannot tell what to make of him. For going forward and backward, he is a Chriſtian & no Chriſtian. Like an Eunuch, which is a man and no man: or a Pumeiſe, which is a ſtone and no ſtone: or a Bat, which is a bird and no bird: or Fennell, which is a Tree and no Tree.

(z) *Quem fugiam ſcio, quem ſequar neſcio.*

(a) ἢ μετὰ τρεφίεσσιν ὁμιλεῖ, ἠὲ μετ' ἀνέρας. *Homer Ilia.5.*

b Oſe 7.8.

c Reuel.3 15.

(d) Iudg.3 15.

(e) *Maleficiunt ambabus manibus beneficiendo, Micheas 7.3.*

(f) Eſay 28.8.

g Ἐπαμφοτερίζουσι, μήτε ἐσθ', μήτε ἐξὸν ὄντες. *Irene. l.1.c.9.*

(h) Τοῦτον ἐστὶ τὸν μὲν εὐνοῦχος, τὸ δὲ κίστηρις τὸ δὲ πυπτερὶς, τὸ δὲ νέρθιξ *Conuiualium lib. 10.*

Now *Humoriſts* alſo runne beſide the marke, by going too much on the right hand. Therfore *Dauid* could wiſh his vtter enemy no greater harme, then that ſatan might ſtand at his right hand *i*. Satan ſtands at a mans left hand, when hee draweth him by the arme into the old way of Atheiſme. At a mans right hand, when hee pulleth him by the elbow into the new-found way of Puritaniſme. For ſo bleſſed *Cranmer* ſayes, *k*. Some loſe their Game by ſhort ſhooting, ſome by ouer ſhooting: ſome walke too much on the left hand, ſome too much on the right hand. The firſt, which ſhoote ſhort, and walke too much on the left hand, are Atheiſts: theſe latter, which ouer-ſhoote themſelues, and walke too much on the right hand, are *Humoriſts*. Of both which S. *Auſtin* writeth thus *l*: We muſt in any caſe beware & take heed, ſaies he, of the miſchieuous infection, not only of tares, (which are Atheiſts) but alſo of thoſe branches that haue cut themſelues from the Lords Vine, which are *Humoriſts*. For as *Atalanta* ranging out on the right hand to gather vp thoſe golden Apples which *Hippomanes* for the nonce threw

i Pſal. 109. 6.

k Initio prologi ſui ante magna Biblia.

l Cauenda pernities, vel Zizaniorum, vel præciſorum de vite Domini ſarmentorum, Epiſt. 203.

threw forth before her, did loſe the wager ſhe ranne for(*m*): no otherwiſe they, which are not thankfull to God for the glorious peace and proſperity of his Church. but run after euery ſtrange deuiſed diſcipline, and take vp all prety nouelties, as golden Apples, which euery man lets fal, ſhal without queſtion miſſe the marke, and loſe the garland of glory. Wherefore we muſt run, not too much on the left hand, as *Atheiſts* doe: not round about the circle, as *Temporizers* doe: not forward and backward in a maze, as *Neuters* doe: not too much on the right hand, as *Humoriſts* doe: (not any other way beſide the marke) but toward the marke.

Iohn Baptiſt did goe before Chriſt, to make ready a perfect people for the Lord (*n*). Now the ſum of *Iohns* preaching was this, *Prepare the way of the Lord, and make his path ſtraight.* So that they which walke in a ſtraight path directly toward Chriſt, are a perfect people for the Lord. Therefore we which would runne toward the marke, muſt leaue all Atheiſme, all Gentiliſm, all prophaneneſſe, all lewdnes on the left hand, as

(*m*) Α' μελλὸν τοὺς τρέχοντας ἀγῶνος μέλον ἀπέσεσθαι. *Arabius apud Natalem Comitem Myth. lib. 7 cap. 8.*

(*n*) *parare domino plebem perfectam.* Luke. 1. 17.

as *Paul* did leaue *Cyprus* on the left hand, when he sailed toward *Syria*(o). For thus touching *the world*. *S. Basil* telleth vs, that we must forsake all those worldly affections, which may draw vs any way beside the marke of true godlinesse (p). Touching *the flesh*: *Maximus* telleth vs, (q) that when our mind is perfectly freed from fleshly desires, then it goeth on straight without any declining from the marke. Touching *the diuel*: *Macarius* telleth vs, That we cannot auoyd that gaping gulfe wherein the powers of darkenesse are ouerwhelmed, except the spirit of Christ be our Pilot, and guide vs in a straight course toward the marke, and in a right line, as it were, to the hauen of rest (r). For indeede *Hymeneus* & *Alexander* wanting this guide, made shipwracke of their faith, & were ouerwhelmed in the gulfe of damnation, being deliuered to the Diuell, that they might learne not to blaspheme (s). Whereupon *Oecumenius* saith, That it asketh good Art, and is a point of great cunning, for a man to keepe the scope of Christianity, and to goe right toward the marke of truth (t). And therefore as Gunners wink with

(o) Acts 27.

(p) Α' πο πίστεως φεύγουσι διαιτᾶς τοῦ κόσμου, ἀποβλέπειν πρὸς σκόπον τῆς εὐσεβείας, ἐυτρεπίσαις, pag. 448.

(q) Ὅτε ἐντὸς τελέως τῶν παθῶν ἐλευθεροῦται τὸ ἐμπυρισμὸν ἰδίως. *Centuria prima.*

(r) τὸν χαλεπὸν ἀφυσσει τῶν σκοτεινῶν δυνάμεων βυθὸν μόνον τὸ σκόπευε, εἰ μὴ ἐνδυναμώσει καὶ ἰθύνει εἰς τὸν λιμένα ἀναπαύσεως. *Homil.* 44.

(s) 1. Tim. 1. 20.

(t) Α'συγχώσαντες τεχνικὸν γὰρ δοκεῖ πρᾶγμα εἶναι καὶ ἔξω τοῦ σκόπου τῆς ἀληθείας πεσεῖν. *in* v. 6.

with their left eye, that they may leuell more truly : in ſemblable ſort we muſt not behold any vngodlineſſe or ſiniſter dealing with our eyes, but we muſt aime directly toward Chriſt, & eyther, if it be poſſible, hit the marke, or at the leaſt-wiſe with thoſe left-handed Beniamites, come within a haires bredth of it (*u*). When *Diogenes* ſaw a bungling Archer ſhoote, he ran as faſt as he could to the marke. The lookers on demanded what he meant in ſo doing? He anſwered, To make ſure that he might not be hit. For this fellow (ſayes he) meanes neuer to come neere the marke. Thus muſt we doe : When we ſee prophane ſtraglers, ſtarting aſide like a broken bowe, and roauing a great way wide on the left hand, we muſt preſently runne to the marke, that not onely we may keepe our ſelues ſafe from the danger of their ill enſample, but alſo we may giue aime (as it were) to others, by our good enſample, and direct them, that they be neyther wide nor ſhort of the marke (*x*) Now for *Temporizers*, we know that *Ioſephs* brethren ſtood ſo long dallying and delaying, and triſling out the time, that

(u) Iudg. 20. 16.

(x) *Paulus dicit ſe inſtar ſagittarij ad propoſitum, & ad ſignum iacula dirigere, ne ſagitta ad partem declinans alteram, imperitum oſtendat ſagittarium: Hiero aduer. P. l. 1. initio.*

that hauing a iourney to buy corne, they might haue returned twice, before they would go once *y*. Also that *Elizeus* when *Elias* called him, went about the bush (as we say) and would needes go bid his father and his mother farewell, before he would follow the Prophet *z*. *Paul* did not so. Being called of God, he did not stand *temporizing*, and circling, and consulting with flesh and bloud *a*, before he would follow toward the *Marke*, neither did he fetch a compasse, as he was constrained to doe when he arriued at *Rhegium b*, but as he came with a straight course to *Cous c*, so heere straightwaies he came to Christ. There is but one place in the whole Scripture, which may seeme to serue them which serue the time: and that is, where the Apostle exhorteth vs, not to be slothfull in seruice, but feruent in spirit, *seruing the time* (*d*). They that by *seruing the time*, vnderstand, taking all opportunities to do good, expound it neuertheless thus, That we must apply our selues to the time, yet so, as in euery inclination, and turning, we keepe a straight course. But all the Fathers, *Origen* onely excepted, do

y Gen. 43. 10.

z 1. Kin. 19. 20.

a Gal. 1. 16.

b Act. 21. 1.
c Act. 21. 1.

(*d*) Rom. 12. 11 τῷ καιρῷ τῷ κυρίῳ e Sic tamen, vt in qualibet inclinatione rectũ cursum teneamus. Caluin. ibid.

do reade the place otherwiſe. *Ierome* by name ſaith moſt peremptorily *f*, Let others reade, *ſeruing the time*, I for my part will reade, *ſeruing the Lord*. And this reading indeed is much more agreeable to the Text. So that here is nothing ſaid in defence of *time-ſeruers*. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, they are not *Chriſt-ſeruers*, but they ſerue their owne bellies, and with their glauering & flattering, they ſeduce the hearts of the ſimple, and leade them beſide the *Marke g*. Therefore as Fletchers, to make their ſhafts fly ſteddily, piece them with *ſugarcheſt*, or *holly*, or ſuch like heauy wood: ſo we muſt adioyne to that *aſpe* or *ſeruice* tree, or ſuch other light matter, which we are all made of, the ſweet *ſugarcheſt* of the *holy* Ghoſt, that we may not be vnſteddy as arrowes of *aſpe*, nor yet ſlothfull in *ſeruice*, but feruent in ſpirit, ſeruing the Lord. S. *Ambroſe* reporteth, that the Bee being to fly home to her hiue, and fearing leſt if ſhe ſhould be taken by the way with the wind, ſhe might perhaps be blowne about in the aire, counterpoizes her ſelfe with a little ſtone, and ſo flies ſtraight home (*b*). This may

f Illi legant Tempori ſeruientes, nos legamus, Domino ſeruientes, Epiſtola ad Marcel.

g, Rom. 16. 18. ἐξαπατῶν.

(*b*) *Apis cum aeris motus ſuſpectos habet, lapillis ſape ſublatis per auia ſe librat nubila, ne leui alarum remigium præcipitent flabra ventorum. De virg. prop. fol. 4.*

may teach vs also what we ought to do. We must not be wauering, and carried about with euery blast of doctrine (*i*) like a reed shaken in the wind (*k*): but as the Bee is ballanced with a little stone, so we must be built vpon the chiefe corner stone (*l*) and grounded vpon a rocke (*m*), & established with grace (*n*) that how soeuer the raine fall, or the flouds arise, or the winds blow (*o*), or what time soeuer come, yet wee may stand fast in the streete which is called *Straight* (*p*), alwaies following Christ directly towards the marke. To come now to *Newters*, they may be compared to a weauers shuttle *q*, which if it goe forward one way, presently goes backward againe as much another way. Or to a Weauer himselfe, such an one as *Penelope* was, who would doe, and vndoe, weauing that in the day time, which she did vnweaue in the night. But contrariwise sayth our Apostle, *r* If I build againe the things that I haue destroyed, I make my selfe a transgressor. As if hee should say, If I weaue and vnweaue, if I build & destroy, I make my selfe a newter, and so consequently runne beside the

(*i*) Ephes. 4. 14
(*k*) *Vide Foxum in præfatione ante Pandectas locorum communium.*
(*l*) Ephes. 4. 20.
(*m*) Luke 6. 24.
(*n*) Heb. 13. 9.
(*o*) Mat. 7. 25.
(*p*) Acts 9. 11.
q Iob 7. 6.
r Gal. 2. 16.

the marke. For no man doth more transgresse, then he that is doubtfull and vncertaine in religion, one while putting his foot forward, another while pulling it backward againe *s*. God sayth to his people which come to worship him in his Temple, That he which entreth in by the way of the North-gate, shall go out by the way of the South-gate, & he that entreth by the way of the South-gate, shall goe forth by the way of the North-gate, he shall not returne by the way of the gate whereby he came, but they shall goe forth ouer against it *t*. Thus the wisemen which came to worship Christ, returned not home the same way they came, but returned home another way *u*. For it was behouefull, that beleeuing now in Christ, they should not walk any more in the waies of their old conuersation, but that taking a new course, they should leaue all their former errors, and goe forward continually toward the Marke (*x*). Among those fowles which are counted abominable, the Sea-mew, or the Gull is one *y*. Now this is vncleane, because it liues in both elements, both in the water, and in the earth, swimming

s Nihil turpius dubio & incerto, pedem modo referente, modo producente. Seneca ep. 96.

t Ezech. 46. 1.

u Math. 2. 12.

(*x*) Oportebat enim vt iam in Christum credentes non per antiquas conuersationis semitas ambularent, sed nouam ingressi viam, à relictu erroribus abstinerent. Leo de Epiphania. ser. 3.

y Leuit. 11. 16.

ming as a fish, & yet flying as a bird (z). And certainely those wise men should haue bin such fooles, & such guls as these are, if they had worshipped both circumcision, which is an earthly rudiment, and also Baptisme, which is administred by water, and by the holy Ghost. For the holy Ghost sayth, If you be circumcised, Christ shall profit you nothing. As if hee should say, If you goe backward againe to the circumcision of *Herod*, hauing gone thus far forward to the Baptisme of Christ, you make your selues *Neuters*, and shall neuer come to the *Marke*. The Iewes were charged, not to weare a garment of diuers sorts, as of linnen & woollen together *a*. Hath God care of oxen, and hath hee not much more care of Preachers (*b*)? Hath God care of those garments, wherewith our bodies are couered, & hath he not much more care of those vertues wherewith our minds are adorned (*c*)? Yes verily, wee must so vnderstand it, that by this Iewish Law wee are all charged, not to run with old clouted shooes vpon our feete *d*, when our feete should bee new shod with the preparation of the Gospell

(z) *Larus animal est in vtroque viuens, id est, aqua & terra, qui sicut auis quidem volat, vt aquatile autem natat. Cui non male comparantur hi qui circumcisionem venerantur & Baptisma, ad quos Paulus dicit, Si circumcidamini, Christus vobis nihil prodest. Isychius in Leu. lib. 3.*

a Deut. 22. 11.

(b) 1 Cor. 9. 9.

(c) 1 Pet. 3. 3. Κόσμος. 1 Pet. 5. 5.

d Iudg. 9. 5. Ἐμπέμπωμα.

pell of peace (*e*) not to ſow a piece of new cloth into an old garment *f*, when old things are now paſt, and all things are become new (*g*). In one word, not to haue a linſie woolſie Religion, or a patcht moath-eaten conſcience, but to weare ſuch a faire Cogniſance of certainety & conſtancy vpon our coat, as all men may ſee, that without any newtralitie, or hypocriſie, we follow hard toward the marke, and ſincerely ſerue God. Therefore as *Theſeus* being guided by *Ariadnes* thrid, which ſhe tied at the entrance into *Dedalus* labyrinth, eſcaped all the danger and error of it: euen ſo we muſt make Chriſt the doore, by which we muſt enter into the labyrinth of all our affaires, and tye *Rahabs* thrid (*h*) at his entrance, and follow it all the way, that ſo we may be ſafe, and goe in, and out, and finde paſture *i*. For to goe in and out after this ſort, is not to go forward and backward, but to go only forward. Seeing whether we goe in by remembrance of Chriſts mercies, or goe out by conſideration of our owne miſeries, whether we goe in by fayth, or goe out by good workes, whether we goe in

(*e*) Eph. 6. 15.
f Marke. 2. 21.
(*g*) 1 Cor. 5. 17
(*h*) Ioſu. 2. 14.
i Iohn 10 9.

by life, or goe out by death, alwaies wee finde pasture, that is, heauenly comfort in Christ, alwaies wee goe forward, alwaies wee follow toward the marke. Now for *Humorists*, Saint *Paul* aduiseth vs to put on the Armour of righteousnes on the right hand, and on the left [k]. *Marcus Celius* was said to haue a good right hand, but an ill left hand, because hee could pleade against a man better then for him. But here it is contrary: for these are armed well enough on the left hand, but they lye open to the diuell on the right hand: who like a cunning Fencer doth strike a great deale more fiercely at the right hand then at the left *l*. Therefore *Dauid* sayth, *The Lord vpon the right hand shall wound euen Kings in the day of his wrath m*. If Satan stand at thy right hand, he shall wound thee: but if the Lord stand at thy right hand, thou shalt wound him, and bruise his head, and breake the hairy scalpe of all the Kings and Princes of darknesse (*n*). Wherefore euery Christian must say with the Psalmist *o*, I haue set God alwaies before me (there is the marke) for he is at my right hand, so that I shall not fall. And

[k] 2 Cor. 6.7.

[l] *Amplicri solicitudine vulnerare in nobis dextram satagit quam sinistram. Ber. qui hab. ser. 7.*

[m] Psal. 110.5.

(*n*) Eph. 6.12.

o Psal. 19. 9.

gaine

gaine *p*. Thou haſt holden me vp by my right hand, thou ſhalt guide me with thy counſell, (there is toward the marke,) & after that receiue me into glory. S. *Bernard* writing to one *Guido*, a Cardinall of *Rome*, in his very firſt ſalutation, wiſheth him no greater gift of God, then that he might haue grace to turne neyther to the right hand nor to the left *q*. And a little after in the ſame Epiſtle, he requeſteth him that he would learne to know himſelfe, & not to goe beyond his owne mediocrity, but be wiſe vnto ſobriety *r*. This leſſon the wiſeſt that euer was teacheth vs *ſ*, not to be ouer-much iuſt, neyther to make our ſelues ouer-much wiſe (*t*). For that which is too good, is ſtarke naught: and he that is too wiſe, is a ſtark foole: becauſe he is neuer contented with the time preſent: but needs he muſt haue a *præter*. And yet no *præter* will content him neyther, nor an imperfect, no not a perfect, but only that which is more thē perfect. Now he which will needs be more then perfect, ſhall whether he wil, or no, be leſſe then imperfect. He that ſeekes to bee more wiſe then he can bee, ſhall be found to be leſſe wiſe then hee

p Pſal. 73. 23.

q *Guidoni Bernardus, Non declinare ad dextram nec ad ſiniſtram, Epiſt. 192*

r *Seipſum cognoſceret, nec egrederetur menſuram ſuam, ſed ſaperet ad ſobrietatem. ib.*

ſ Eccle. 7. 18.

(*t*) *Quiſquis plus iuſto non ſapit ille ſapit. Martial. l. 14.*

should be. And he that thinkes himselfe seene in all things, shall soone shew himselfe ouer-seene in most things. Because a selfe-conceit of surmised wisedome, will not let him come to happy increase of true wisedome (*u*). And certaine it is, that God will not reueale wisdome, but onely to such as walke continually in the way of peace, and doe not at any time like scattered sheepe, runne too much on the right hand out of the way of peace, into the way of preciseneſse *x*. Wherefore though it be thy right eye, yet if it offend thee, or cause thee to offend the Church of God by thy running beside the marke, plucke it out hardly, and cast it from thee *y*. For thou knowest that hee which would needs forsooth in all the haste call for fire from heauen (*z*), had too hot a spirit, & at that time went too much on the right hand, and therefore not with a right foote to the Gospell *a*. But he that did shaue his head in Cenchrea (*b*), and yeelded to many other ceremonies for peace sake, which otherwise perhaps hee did not greatly alow and like of, as he exhorteth others to doe, so he did himselfe make straight

u Τὸ τυφλὸν εἶναι ἑαυτὸν εἰδέναι οὐκ ἐστὶν τῶν εἰς τὸ εἰδέναι. *Marc.*

x *In via pacis tantum ambulantibus reuelabit, & in nullam præciſionem deuiantibus. Aug. lib. 2. de Bap. cont. Donat. c. 8. & citatura Bruno de hæreticis, li. 4. cap 4.*

y Mat. 5. 30.

z Luke 9. 14.

a Gal. 2. 4.

b Acts 18. 18. *Paulus Timotheum circumcidit, hostias in templo immolauit cum Aquila & Priscilla caput Corinthi totondit. Wilfridus apud Bedam hiſto. l. 5. c. 25.*

straight steps for his feete, and went directly toward the marke. To returne then now at the length to that which ere-while I was about to say, it hath bin thought in former time, that none could be perfect but they which led a solitary life. Hence it is, that so many Writers both old and new, haue so largely discourſed of the perfection of that life (c). Yea diuers, not onely inferiors, but euen Princes, and not only of other Countries, but euen of this Realme of England (d), haue voluntarily relinquished their Crowne, their Scepter, and all their roiall roabes, and cloistered vp themselues in Monasteries, that they might liue, as they thought, in a more perfect state. And certes I will not deny, but that such as can well away with this kind of life, haue many opportunities to serue GOD, which we haue not (*), and haue not many imperfections of the world which we haue (f). Yet this is not the only perfect state, which tendeth towards the marke. But as diuers haue liued very badly in Monasteries: so many haue liued very blessedly without them. Yea, there is no calling so meane, but if a man

* Heb. 12. 13.

(c) *Venire ad eremum summa perfectio est Cæsar Arelatensis h. 23. p. 143. vide præter alios, Laurentium Iustinianum de disciplina, & perfectione monasticæ conuersationis, pag. 118.*

(d) *Kynigilsus, Ceolulfus, Eadbertus, Ethelredus, Kenredus, Sigibertus, Offa, Sebbi, Iue.*

(e) *Nihil aliud quicquam erat olim monachi professio, quam priscæ, liberæq; vitæ meditatio ac purè Christianæ. Erasmus in præfatione ante Hier. Ep.*

f *Cellæ & Cœli habitatio cognatæ sunt. Ber. de vita solitar.*

follow Christ in it, he may well enough according to the measure of grace which it shall please GOD to giue him, become a perfect man. Let *Ioseph* be an example for seruants; *Iacob* for shepheards: *Amos* for cottagers; *Mathew* for Farmers: *Peter* for Fishers: *Paul* for Tent-makers: and so forth in the rest (g). For if a man haue the right *Marke* alwayes before his eyes, he may liue as well in a City, as in a sanctuary h, as well in a shop as in a cell i. So that no one calling simply of it selfe, doth make a man perfect, but the answere of a good conscience to God (k), that is it which maketh a man perfect. Briefly the point is this. What lawfull calling, state, or coudition soeuer thou art in, if ouer and besides the plying of thy worldly busines, thou haue a conscionable care euery day to encrease spiritually also, in such a faith as worketh by charity (l), I warrant thee, feare nothing thou art right enough, and dost goe straight toward the *Marke*. The superstitious *Pagans* thought that an Idoll which they termed *Vibilia*, kept them from erring out of their way m. But faith in our *Vibilia*, which will not suffer vs to wan-

(g) *Vide Thod.* θεῖ θεραπ. *l.7. in fine. Et Philo Iudeus* περὶ τοῦ παντὸς σπουδαῖον εἶναι ἐλεύθερον, *p.593.*

h Μοναστήριον ἡμῖν ἡ πόλις. *Chrys. ad pop. Antioch. 17.* καὶ ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ *vbi supra. hom. 12.*

(k) 1. Pet. 3. 21

(l) Galat. 5. 6.

m *Ab erroribus viarum dea Vibilia liberat, Arnob. aduers. gent. l. 4. initio.*

wander out of the way, ſo long as we do all things according to that patterne which was ſhewed vs in the mount(n). For Chriſt with his croſſe in mount *Caluary* hath gone before vs, and broken the ice already for vs, and left vs an example, that by faith we might follow his ſteppes(o), euery one of vs. ſaying vnto him with holy *Iob*, My foot hath followed thy ſteppes, thy way haue I kept, and haue not declined(p). This we ſhall doe, if we walke in the Kings hie-way of charity (q), and keepe the royall way of loue r. For we that are Chriſtians goe toward the marke, not by liuing, but by louing: not with our feete, but with our affections. Neyther is there any thing which maketh a good or a bad life, but a good or a bad loue ſ. Therefore he that would be perfect, muſt be rich in good workes, and according to the rule of Euangelicall perfection, he muſt loue, not only his friends in God, but alſo his foes for God. Becauſe as that is the hotteſt fire which warmeth thē that are furtheſt off: ſo that is the moſt feruent & perfect loue which forſaketh none, though they be neuer ſo farre off, neyther friend nor foe.

n Exod. 25. 10.

(o) 1 Pet. 2. 21.

(p) Iob. 23. 11.

(q) Num. 21. 22. ὁδῷ βασιλικῇ πορευτέον. *Nazian. p.* 10. ὁδῷ βασιλικῇ πορεύου, *Baſ. pag.* 136.

r Lam. 2. 8.

ſ *Imus enim, non ambulando: non pedibus, ſed moribus. Nec faciunt bonos vel malos mores niſi boni vel mali amores Aug. Epiſt.* 52.

foe that may be loued, but embraceth all in him who neuer doth forsake, vnlesse he be forsaken. Now this charity of ours ought to be scarlet twice dyed (u). I meane extended not only towards men, but also towatds God. Which loue of God must make vs contemne the world, and loath our owne selues(x), and mortifie all our inordinate desires, & keepe no proprietie in any thing we haue, but renounce and resigne our whole will, and our whole soule, to the good will and pleasure of GOD. For indeed so many times we step out of the way, as we desire any thing which is not finally referred to the loue of the Lord(y). And therfore as a cunning archer will hit, not onely the white, but euen that very blacke in the middest of the marke, which is commonly made in the forme of a heart*: semblably a sincere louer of GOD must neuer leaue darting and shooting vp to GOD his most passionate and piercing desires*, till he hath hit the marke (z), and with his wounded heart hath also wounded Gods heart, that the Lord may mercifully, and louingly confesse vnto him and say, Thou hast wounded may heart,

(u) *Coccus bis tinctus.* Exod. 28. 6.

(x) *Duo amores duas constituunt ciuitates, amor Dei crescens vsque ad contemptum sui, ciuitatẽ Dei. Amor sui, vsque ad contemptum Dei, ciuitatem diaboli. Aug.*

(y) *Tot gressus extra viam ponimus, quot peruersis desiderijs à cœlestis vitæ meditatione separamur. Greg. Mag.*

* *Cambyses cum filij Prexaspis cor ipsum sua sagitta traiecisset, Dicito mihi, inquit Prexaspes, quemnam noris mortalium ita ad destinatum emittere sagittas. Herodotus lib. 3. initio.*

heart, my sister, my Spouse (b). But now as in our charity to men we must loue, not onely our friends, but also our foes: so in our charity to God, we must loue the Lord, not onely when he sheweth sensible signes of familiarity and fauour toward vs, but also when he seemeth to frowne as it were, and to be offended with vs. *Dauid* saith in one *Psalme* c, Trouble and heauinesse haue found me: but in another *Psalme* d, I haue found trouble and heauinesse. Betweene these two speeches there is a great difference. For trouble and heauinesse may finde him which runneth into a corner and hideth himselfe, and would not be found by affliction. But he findes trouble and heauinesse, who when it is in his owne free choyce whether he will be afflicted or no, willingly with *Moses* chuseth to suffer affliction (e), and loueth the Lord most of all, when he layeth some fatherly chastisement and correction vpon him: knowing that as Christ was consecrated and perfected by afflictions f: so nothing doth more perfect a Christian, and make him fine gold indeed (as S. *Paul* also in the very next verse almost before my

z *Iaculatoria desideria. Aug.*
(a) Συνεζασθαι μου ἱνα τῦ σκοπου τῦ χω. *Igna. Epist.* 3.
(b) Cant. 4. 9.
c Psa. 118. 143.
d Psal. 116. 3.
(e) Heb. 11. 25.
f Heb. 2. 10. & cap. 5. 9.

my text declareth) then the fellowship of his afflictions, and to be made conformable vnto his death [g]. For the sweete Lambe of God was in such an extreme agony and anguish, and distresse, and desolation of spirit, that his blessed body was bathed all ouer in a sweate of blouds. To teach vs, that though we haue suffered very much already for the loue of Christ, yet if we be not content to suffer a thousand times more, and euen to endure martyrdome, and to sweat a bloudy sweat for his sake, we are not of his body. But on the other side, that this is the highest perfection that can be in this life, not onely in prosperity, but also in the greatest aduersity to blesse God, and if it please him for our further triall, to take away from vs all comforts both outward and inward, yea and to bring vs in a manner to the very point of desperation, yet euen then, then also to shew an inuincible faith, and onely for the pure and perfect loue which we beare toward his Maiesty, to wrestle with the whole world, and to fight manfully against the powers of Hell it selfe, and to braue it out, and triumph ouer all tribulations;

[g] Κοινωνία τῶν παθημάτων αὐτοῦ.

each

each one of vs saying with *Iob*(i), Though he kill me, though he kill me, yet will I loue him, and put my trust in him: and with Christ(k). Father, Father, O my louing Father, if it be possible, let this cup passe from me: neuertheless not my will, not my will, but thy will be fulfilled. This is indeede to follow hard toward the *Marke*. This is the fifth degree to *perfection*.

Touching the sixth he saith (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. A man were as good shoot at no marke(a), as at a wrong marke. And a man were as good venture for no *Prize* (b) as for a wrong *Prize*. For he that suffereth martyrdome, (which, as I said euen now, is the highest top of *perfection*, that any mortall creature can reach to in this life) he, I say, that suffereth martyrdome to this intent, to haue his relikes honoured of all men, or is willing any other way to haue his bloud shed, to this end, to make himselfe famous in the world, followeth hard (I grant) toward the marke, yet he followeth not for this perfect *Prize*, but for

(i) Iob. 13. 15.

(k) Mat. 26.

a Ἄσκοπον βέλος.
Erasm. in prouerbio, Nullo scopo iaculari.
b Ὁ ἀθλητὴς καλῶς καθάπτεται πόνου καὶ
Ὁ δὲ μαρτυρήσας τρόπον τινὰ στεφανοῦται
Marcus Eremita.

for popular praise (c). And therefore all that he suffereth, doth rather torment him for his hypocrisie, then crowne him for his victory. Wherefore it will not be amisse to consider, what ought to be the chiefest end of all our actions, and what is the greatest felicity that man may attaine by following hard towards the marke, which the Apostle here calleth THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. *Varro* reporteth, that the ancient Philosophers haue held and maintained two hundred three score and eight seuerall opinions concerning felicity d. No maruell then though *Athens* and Rome, and all the braue and gallant wittes in the world, could neuer attaine to the true knowledge of perfect blessednesse. For following so many, they could neuer find any, but vanishing away in their own smoaky conceites, when they thought themselues wise men, they proued in the end to be very fooles (e). Seeing this is the greatest folly that can be, and a misery of all miseries, for a man but once to dreame of so diuers, and so contrary felicities, I will touch but a few of them at this

(c) *Si ita martyrium fecerimus quod nostras ab omnibus velimus honorari reliquias, & si opinionem vulgi sectantes interpide sanguinem fuderimus, huic operi non tam præmium quam pœna debetur, & perfidiæ magis tormenta sunt, quam coronæ victoriæ, Amb.*

d *Libro de philosophia apud Aug. de ciuit. dei. l. 19. c. 1.*

e Rom. 1. 22.

this time: And that very briefly. Some therefore define perfect happineſſe to be *an action of the mind, according to vertue, in a perfect life.* But by this perfect life, they vnderſtand this preſent life. Whereas the Apoſtle auoucheth, that the ſeruants of God haue their fruite in righteouſneſſe, and their end euerlaſting life *f*. Therfore as euerlaſting death is the greateſt miſery, ſo euerlaſting life is the greateſt felicity. Which euerlaſting life, being the perfect life, is not this preſent life, nor in this preſent life, but the life to come, and in the life to come. This is and then is, *euerlaſting life.* Others eſteeme worldly honor to be perfect happineſſe. But *Hilary* contrariwiſe affirmeth *g*, That the honour of the world is the merchandiſe of the Diuell, not the prize of perfection. And *Eucherius* alſo ſayth, That the honours of the world are the waues of the world *h*, which Chriſt did teach vs to contemne, and tread vnder our feete, when hee himſelfe did walke vpon the water (*i*). For ſo the very heatheniſh *Romans* did. They had for the difference of their Nobility, a little ornament in the forme of a Moone, which they did weare vpon

f Rom. 6, 22.

g *Omnis ſeculi honor diaboli eſt negotium. Canone 3 in Matth.*

h *Honores mundi, tumores mundi. Epiſt. paræne. de contempe. mundi*

i Marke 6, 48.

vpon the ſhooes. What did they but thinke all worldly honour very mutable, when they did repreſent it in the forme of a Moone? And what did they but tread it vnder their feete, when they did weare it vpon their ſhooes? Now we that are Chriſtians ſee, and ought to ſee our calling better then they. How that not many wiſe men according to the fleſh, not many mighty, not many noble, are called: but that we muſt as well by diſhonour *l*, as by honour, enter into *eternall glory*. Some others imagine, that carnall pleaſure is perfect happineſſe. But what ſayth the Apoſtle? *Meats for the belly, and the belly for meats: but GOD will deſtroy both it and them* (*m*). *Meates for the belly.* That is true. We doe eate to liue. *And the belly for meates.* That is falſe. We doe not liue to eate. Therefore *GOD will deſtroy both it and them.* Both the belly and the meates of all Epicures, becauſe they thinke their belly is made for meates, whereas indeede onely meates are made for their belly. Becauſe they thinke they may liue to eate, whereas indeed only they may eate to liue. For the prize of our

l 2 Cor. 6.13.

m 1 Cor. 6.8.

our high calling is not meat or drink (or any carnall pleasure) but righteousnesse and peace, and ioy in the holy Ghost. Others account transitory riches to be perfect happinesse. And certainely, if we vse our riches wel, as diuers worthy Citizens of this City haue done, to the maintenance of learning, to the building of Hospitals, and to other such good purposes, then riches (I grant) are a great helpe to a vertuous minde, and a speciall furtherance to felicity. Otherwise that complaint of *Salutanus* may take place euen in these our times (p). Our times are so miserable (sayth he) that now adaies no man is thought to be more happy, then hee that is knowne to bee most wealthy. And that also of *Innocentius* (q). Fie for shame (sayth he) now adayes man is esteemed according to his money, whereas rather the money should bee esteemed according to the man. Euery one is reputed worthy, if he be wealthy, and naught, if he be needy: whereas rather euery one should be reputed wealthy, if he be worthy, and needy, if hee be naught. For questionlesse riches of themselues doe encumber and en-

(p) *Tanta est miseria huius temporis, vt nullus habeatur magis fœlix quam qui est plurimum dîues De guber. lib. 3.*

(q) *Prob pudor, secundùm fortunam æstimatur persona quum potius secundum personam æstimanda sit fortuna. Tam bonus reputatur quã dives, tam malus quam pauper, cum potius tam dives sit reputandus quam bonus, tam pauper, quam malus. De contem. mund l. 1. c. 16.*

entangle the mind, euen as an Ape is tied and teddred to his clogge. Wee reade according to the Greek translation, that *Abraham* was very rich. But there is a latine translation which sayth, that *Abraham* was very heauy. And the originall Hebrew *r* indifferently beareth both, which proueth that riches are a heauy burthen, and do many times hinder them very much, which would attaine to blessednesse. Yea, if thou set thy heart vpon them, they will likewise set themselues too vpon thy heart, & lie so heauily vpon thy heart, that they will presse and wey thee down with thy heart into hell. Therfore diuers holy men and women heretofore haue voluntarily abandoned their wealth, and preferred pouerty before it, that they might the sooner and the easier come to perfection. For as it is hard for a periwinkle in the Sea to swim, or for a snaile vpon the land to creep, while they beare their houses vpon their backs (*s*): euen so it is hard for a rich man that trusteth in his riches, with all his bigge bunches of wealth vpon his backe, to go thorow the needles eye (*t*), and to enter into the *Kingdome of Heauen*. Wherefore we

r Gen. 13. 2. *Chauedh.*

[*Dom. porta.*

t Marke 10, 25

we must follow hard toward the marke: (not for any action in *this life*, but) for *euerlasting life*: (not for any worldly *honor*, but) for *eternall glory*: (not for any carnall *pleasure*, but) for *ioy in the holy Ghost*: (not for any transitory *treasure*, but) for the *Kingdome of Heauen*: (not for any other prize, but) *for the prize of the high calling of God in Christ Iesus*.

This *euerlasting life*, is the onely *perfect life*, because it is the *Prize*: this *eternall glory* is the onely high honour, because it is *of the high Calling*: this *ioy in the Holy Ghost*, is the onely godly *pleasure*, because it is of God: *This Kingdome of Heauen*, is the onely Christian *treasure*, because it is in *Christ Iesus*. This (I say) this *euerlasting life* is the only *perfect life*, because it is the *prize*. Which maketh the Merchant-venturer that gets it, most absolutely blessed. As the Psalmist saith[u] speaking of another: blessed art thou that feareſt God, and walkeſt in his waies. For thou shalt eate the labour of thy hands. *O well art thou, & happy shalt thou be. O well art thou*. For thou hast feared God, and walked in his waies: for thou hast followed hard toward the mark. *And happy shalt*

[u] *Psa.* 127. 1.

thou be: For thou ſhalt eate the labour of thy hands: for thou ſhalt haue, by the gracious gift of GOD *, euerlaſting life, the onely perfect life, *The prize of the high calling of God in Chriſt Ieſus.* As the Apoſtle ſayth *x*, ſpeaking of himſelfe, I haue finiſhed my courſe, I haue kept the fayth; there is henceforth layd vp for me a Crowne of righteouſneſſe. *O well art thou, and happy ſhalt thou be. O well art thou.* For thou haſt finiſhed thy courſe, and kept the fayth; for thou haſt followed hard toward the marke. *And happy ſhalt thou bee*: For there is henceforth layd vp for thee a Crowne of righteouſneſſe; for there is henceforth laid vp for thee *euerlaſting life*, the onely perfect life. *The prize of the high calling of GOD in* CHRIST IESVS. This eternall glory is the onely high honour, becauſe it is *Of the high Calling*. For all of the viſible Church haue a calling. Seeing the Church is nothing elſe but the company of them which are called *y*. Yet all that are called, are not worthy of this calling. Seeing many make excuſes, and will not come when they are called (*z*). Therefore *S. Peter* prayeth for

* Rom. 6. 23.

x 2 Tim 4. 8.

y Ἐκκλησία λόγῳ προσφυμῶς ἅπαντας ἐκλεκτοὺς καὶ ἱερᾶς συμαγεῖν, *Cyril. Hier. ſoly:* Κατ. 18.

z Luke 14. 8.

for the diſperſed Iewes *a*, that the God of all grace, which hath called them to his eternall glory, would make them perfect, confirme, ſtrengthen and eſtabliſh them therin. And S. *Paul* likewiſe prayeth for the Theſſalonians *b*, that God would make them worthy of his calling (to eternall Glory) and perfect all the good pleaſure of his goodneſſe, and the worke of fayth in them. Whereby we ſee, that they are the only worthies of the world, which are ſo happy as to haue this high honour, and dignity (*c*) giuen them, to be called the Sons of God. Which was prefigured in the ſeeling of the Temple, where were grauen Palme-trees and Chaines *d*. The Palme-tree is *High*, the Chaine is *Calling*. The Palme-tree chaine, the *High Calling*. For God the Father by his effectuall *Calling*, as by a ſtrong chaine *e*, doth draw his children to Chriſt. And then ſtanding before the Lambe, they hold Palmes in their hands *f*, which are the enſignes of their honour. So that being drawne vp to the *High* Palme-tree by the Calling chaine, they are made partakers of eternall glory, the only high honour, THE PRIZE OF THE HIGH CAL-

a 1 Pet. 1. 10.

b 2 Theſ. 1. 11.

c Ἐξωτιας, *Dignitatem. Beza.* Ioh. 1. 12.

d 2 Chro. 3. 5.

e Iohn 6. 44.

f Reu. 7. 9.

CALLING OF GOD IN CHRIST IESVS. *This ioy in the holy Ghost* is the only godly pleasure, because it is of God. Indeed sometimes euen in this life we haue a taste (*f*) (as it were) of this ioy. As the Israelites had a taste of the grapes & other pleasures of *Canaã* before they came thither *g*. But we cannot enioy the full fruition of it, vntill we come to the presence of GOD: therefore *Dauid* sayth *h*, In thy presence is fulnesse of ioy, & at thy right hand are pleasures for euermore. And againe, They shall be satisfied with the fatnesse of thy house, and thou shalt giue them drinke out of the riuer of thy pleasures *i*. For this fatnesse of the house *of God* is that meate, and this riuer of the pleasures of God is that drinke, which shall perfectly satisfie, and fill our hearts with ioy in the holy Ghost. When the Lord shall say to euery one of vs, Enter into thy Lords ioy *k*. Not, Let thy Lords ioy enter into thee. For it is so great, that it cãnot enter into thee, thy heart cannot hold it *l*. But enter thou into the Lords ioy. For thou shalt euen bathe thy selfe in blessednesse, and swim in the bottomlesse streame of the sweete pleasure of God,

(*f*) Cant. 8. 2.

(*g*) Num. 13. 14

h Psal. 36. 12.

i Psal. 36. 8.

k Math. 25. 23.

l Non ergo totum illud gaudium intrabit in gaudentes. sed toti gaudentes intrabunt in gaudium Domini sui. Aug. Manua. c. 36.

God, as a little fiſh taketh his paſtime in the huge Ocean Sea. And looke how he that hath once taſted of the fountain named *Clitorius fons*, will neuer afterward drinke any wine: in like ſort, when thou haſt once taſted this pure chriſtall water of life, thou ſhalt neuer any more reliſh the wine of the world, but be perfectly delighted with *ioy in the holy Ghoſt*, the onely godly *pleaſure*, *The prize of the high calling of* GOD *in* CHRIST IESVS. This *kingdome of Heauen* is the only Chriſtian *treaſure*, becauſe it is *in Chriſt Ieſus*. For all treaſures which are laid vp in Earth, may be ſtollen with theeues, or corrupted with cankers. But this *treaſure* is an enduring ſubſtance hoorded vp in Heauen, where neyther thiefe ſtealeth, nor canker corrupteth. Therfor the *kingdome of Heauen* is likened to a *treaſure* hidden in the field. And the field is CHRIST IESVS, in whom are hidden all the *treaſures* of wiſedome and knowledge (ſ). O bleſſed then, O bleſſed is the man that findeth this wiſedome, and the man that getteth this knowledge (t)! Becauſe the merchandize thereof is better then ſiluer, and the gaine there-

(ſ) Μέγας πάντως ὁ χριστὸς καὶ τιμιώτερον οὐκ ἔστιν ἢ αὐτὸν γνῶναι. *Theophy. in ca. 17. Lucæ p. 322.*

(t) PRO. 3. 13.

thereof is better then gold. It is more precious then pearles, and all things that thou canst desire, are not to be compared vnto it. Yea doubtlesse (sayes one) I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord. O wise, O worthy, O holy, O heauenly marchant! Here is a franke Chapman indeed, which prizeth *the Kingdome of Heauen* according to the right worth, and true valew of it. Knowing that this *Christian* treasure was bought & purchased for him, not with corruptible things, as siluer or gold, or such like, but with the most deare and precious bloud of Christ (y). For whom (sayes he) I haue counted all things losse, and doe iudge thē to be dung, that I may gain Christ (a). For Christ Iesus onely is *the wisedom of his Father*; and by him only we come *to the knowledge of God*. He is *the wisedom of his Father*, because he doth giue vs grace in this life, that we may be wise vnto saluation, and see the Father by faith, and receiue the earnest of our inheritance (b). By him we come to *the knowledge of God*, because he will giue vs glory in the life to come, that we may knowe as wee are knowne,

(y) 1. Pet. 1. 18

(a) Phili. 3. 8.

d Ephes. 1. 14

knowne, and behold GOD face to face, & receiue not onely the earnest-peny, or the pledge-peny, but also the prize-peny, or the possession-peny of perfection c. So that Christ Iesus is the Alpha and the Omega, the beginner and the ender of our perfection(d), *the author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at the right hand of the throne of God* e. Hee *is the author and finisher of our faith*, that is, our fore-runner(f), and marke, *who for the ioy which was set before him*, that is, for *the Kingdome of Heauen*, the onely *Christian treasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS; *endured the Crosse, and despised the shame*: that's againe, followed hard toward the marke: *and is set at the right hand of the throne of God*: that's againe, and is now possessed of *the Kingdom of Heauen*, the onely *Christian treasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Loe ye, loe ye, whither we are now come. So hie, that we can goe no hier. Namely, to the right hand of the throne of GOD,

c Math. 20. 10. *Denarius perfectionem significat. Beda quæst. super Exod. c. 37*

(d) Reu. 1. 8.

e Heb. 12. 2.

(f) Heb. 6. 20.

which is, *Euerlasting life, Eternall glory : ioy in the Holy Ghost : the Kingdome of Heauen. The prize of the high calling of God in Christ Iesus.* For this rich throne of GOD, is that Iuory throne of *Salomon*, whereof I spake in the beginning. Which is the onely perfect life : the onely high Honour, the onely godly Pleasure : the onely Christian Treasure, *The prize of the high calling of God in Christ Iesus.* This is the sixt and last degree to *perfection.*

Now then, my deare brethren, let vs here (if it please you) pause a while, and seriously consider how Christ prayed for his chosen, that they might be made perfect in one [g]. That they might bend the whole forces of all their actions and affections to this one thing, namely, to the attaining of perfect blessednes, or (if you had rather so cal it) of blessed perfection. And therefore forgetting that which is behind, and leauing the Doctrine of the beginning of Christ [h], let vs endeuour our selues to that which is before, and be led on forward vnto perfection. Yea let vs follow hard, and runne with patience the race that is set before vs, looking vn-

g Iohn 17.23.

h Heb. 6.1.

i Heb. 12.1.

to

o Ieſus, who is our mark, and hath giuen
s an example [k], That euery one of vs
ight ſay vnto him with good *Dauid*, *I*
aue applied my heart to fulfill thy ſtatutes,
or the eternall recompence of reward:
For the prize of the high calling of God in
Chriſt Ieſus. Tell me (beloued) I beſeech
ou, if it will be no great trouble to you,
s I truſt it will not, tell me, I pray you,
herefore ſaith the ſame *Dauid*, ſpea-
ing to GOD, *O knit my heart vnto thee,*
hat I may feare thy name, but only to teach
s, that *But one thing* is the firſt degree
o perfection? For whereas we vſually
ead it, O knit my heart vnto thee, that
may feare thy name, the Chaldee Para-
hraſt, and S. *Ierome* tranſlate it, O make
y heart but onely one heart, that I
ay feare thy name. So that a man can-
ot any way, ſo much as enter into the
eare of Gods Name, which is the begin-
ing of all perfection, except firſt his
eart be made one in it ſelfe, and one in
od, that he may principally minde but
ne thing. Almighty God concerning
e Eaſt gate of the Temple, ſaith thus,
his gate ſhall be ſhut, and ſhall not be
pened, and no man ſhall enter by it, be-
cauſe

[k] Iohn. 13. 15.

cauſe the Lord God of Iſrael hath entred by it [n]. Here-through ſignifying, that although the heart of a Chriſtian, which is the Temple of the Holy Ghoſt, may let many things enter into it at other gates, yet it muſt keepe the Eaſt gate, the moſt illuminate and higheſt power and part of it, continually ſhut againſt all men, yea againſt all the world, and opened only to one thing, I meane, to God, who hath already entred into it, and enlightned it with his Spirit. That as at the window of *Noahs* Arke there entred in no miſt, no water, nothing elſe but one thing only, which is light [o]: ſo at the Eaſt gate, no miſt of humane errors, no water of worldly cares may enter in, but onely the light of Heauen, & a ſanctified deſire to be faſt knit, & perfectly vnited by faith and loue to God. Hence it is, that *Moſes* comming to talke with God vpon the mountaine was commanded to bring no man with him, but to come vp himſelfe alone [p]. Nay moreouer, being vpon the mountaine alone, he was couered & compaſſed about with a thicke cloud, which made him feare the name of the Lord, and hooded him, as I may ſay, in ſuch ſort, that he could

[n] Ezech. 44. 2.

[o] Gen. 6. 16. *Feneſtra dicitur Zober, quia non aliud quam meridianam lucem recipit. Et Eſay. 54. 12. Shemoſhab, quia ſolum ſolem intromittit.*

[p] Exod. 24. 18.

ould ſee nothing but one thing, which as God. And therfore the Pſalme ſaith, O make my heart like *Moſes* heart when e was vpon the mountaine. O make my eart like the window of *Noahs* Arke, & he Eaſt gate of the Temple: O make my eart, but onely one heart, one in it ſelfe, nd one in thee: O knit my heart vnto hee, that I may feare thy Name. Tell me, herefore ſayth Chriſt *q*, ſpeaking to his pouſe, Thy noſe is like the tower of *Le-anon*, but onely to teach vs, that *I for-et that which is behinde*, is the third de-ree to perfection? For ſeeing Chriſt is ow riſen againe, and aſcended vp into eauen, which is the high tower of *Le-anon*, therefore we which are the Saints of God, muſt not be like the Idols of the eathen, which haue noſes & ſmell not; ut wee muſt haue noſes like the Tower of Lebanon *, which forgeting all earth-ly things, and leauing them behinde, muſt ſmell and ſeeke thoſe things which are aboue. GOD appoynted *Gedeon* to diſmiſſe all thoſe of his army, which bow-ed downe their knees to drinke, and to retaine onely thoſe which lapped water out of their hands, as a Dog lappeth *r*.

Becauſe

q Cant. 7.4.

* *Si verborum faciem conſideremus, quid potuit magis dici ridiculum? Ergo ſpiritualem requirunt intelligentiam. Titelmanus in hunc locum.*

r Iudg. 7. 5.

Because he which drinketh vpō his knee
like an Oxe[a], cannot possibly go forward
while he drinketh. But he which with
some of the Polonians (f), or with that
Dogge *Diogenes*, lappeth water out of
his hands, may neuertheleſſe go forward
while he lappeth, as an Egyptian Dogge
doth, while he lappeth the water of Ny-
lus (t). And like as a lusty hound of a
good kind, ordereth his going so well(u)
that though he haue run ouer very ma-
ny fields, and thorow a thousand thic-
kets already, yet he neuer remembreth
any labour which is behind, but *forget-
teth* it: and if he chance to lap water in
some brook by the way(x) yet euen while
he lappeth, he lifteth vs his head, and still
goeth on, and plyeth him forward to his
game: so must we do in this pursuit of per-
fection. Seeing Christ hath now sprink-
led all the way between Heauen & Earth
with his bloud, & so hath made it a fresh
and a liuing way y, therefore we which
haue noses, like the tower of Lebanon,
must as bloud-hounds trace him by the
foote, and run after him in the smell of
his ointments (z), and hunt hotly vpon
this fresh and liuing way, with a fresh &
liuely

f Τῶν Σαρματῶν τοὺς πλείους φασὶ προσγονυπετοῦντας ὑδωρ ταῖς χερσὶ πίνουσι. *Alexand. Stro. lib. 1. pag. 110.*

(t) *Aegyptij canes è Nylo nunquam niſi currentes lambitant. Solinus Polyhiſt. c. 20.*

(u) Pro. 38. 31.

(x) Pſa. 110. *De torrente in via bibet.*

y Heb. 10. 20. ὁδὸν προσφατον καὶ ζῶσαν.

z Cant. 1. 4. Ὀπίσω σου εἰς ὀσμὴν τῶν μύρων σου δράμωμεν. Septuagint.

liuely fayth, and though we haue gone very far,& done a thousand good deeds already,yet we must alwaies forget that which is behind, till we haue gotten, if not the childrens bread,yet at the leastwise,some little crum of mercy, that fals from our Masters Table,some little drop of blood, that fals from our Lords Side, which shal, I assure you be sufficient to make vs perfect men in Christ. Tell me, wherefore was the Altar of perfume set within the Sanctuary[a],but only to teach vs, that *and endeauour my selfe to that which is before*, is the first degree to perfection? For euen as that Altar of perfume was placed, not in any common roome,nor in any od corner of the tabernacle,but in the Sanctuary it selfe,somewhat beyond the vaile,close to the golden censer(*b*),very neere the Mercy-seat: so a Christian heart which is a spirituall Altar of perfume,and of a sweete sauour to God(*c*),must daily endeauour it selfe to that which is before, and still more & more aspire to heauenly things *d*,and alwaies neerer and neerer approach vnto the throne of grace, & cõtinually higher and higher aduance it selfe to him that is higheſt

[a] Exod.36. 6.

(b) Heb.9.4.

(c) 2 Cor.2.15.

(d) *Peda de tabernculo.l.3. ca.11.*

highest and holiest of all. Tell me where-
fore did the Israelites, when they had pit-
ched in Mithkah, remoue their tents from
thence, and pitch in Cashmonah *e*, but
e Num. 33. 29. onely to teach vs, that *And follow hard* is
the fourth degree to perfection? For e-
uen as they, as soone as they had pitched
in Mithkah, which signifies sweetenes, by
and by remoued their tents from thence
and pitched in Cashmonah, which signi-
fies swiftnes: so we must ioyne Mithkah
and Cashmonah, sweetenes and swiftnes
f Hieron. Epist. ad Fabiolam, Mansione 26. both together (*f*) and as soone as we haue
pitched in Mithkah, as soone as we haue
tasted and seene how sweet the Lord is
presently we must remoue our tents from
thence, and pitch in Cashmonah, presen-
tly wee must follow hard, and runne
not onely sweetly, but also swiftly in this
way of peace, which leadeth vnto life.
Tell me wherefore saith Christ againe *g*
g Cant. 4. 13. speaking of the praise of his Spouse, Thy
Plants are as an Orchard of Pomegra-
nats, but only to teach vs, that *toward the marke* is the fifth degree to perfection?
For a Pomegranate hath many graines
within him in his case, and a little round
circle or a crowne without him vpon his
head.

head. Now theſe graines being ſweete in taſte, & red in colour, are orderly ſet one by another, and poynt vp, or as it were, looke vp all together to the Crowne. To intimate thus much, that we which are plants of the Church, as an Orchard of Pomegranates, muſt grow and goe on ſtill toward the marke, not only when we enioy the ſweete taſte of pleaſant proſperity, but alſo when wee beare the red colour of bloody perſecution: and conſenting in a kinde of conformity and perfect peace & vnity one with another, we muſt poynt vp all together with the finger of fayth to Chriſt, and looke vp continually with the eye of loue to our head, who by being firſt croſſed, is now come to be crowned with honor & glory. In the Arke of the couenant there was the golden pot that had Manna, and *Aarons* rod that had budded, and the Tables of the Teſtament, and the propitiatory or couering, and a Crowne of gold round about it. O how notably and maruellouſly doe theſe things ſort and agree together! the Pomegranate and the Arke: the ſweet taſte, and the pot of Manna: the red colour, and the rod of *Aaron*: the order of

of the graines, and the tables of the teſtament: the head of the Pomegranate, and the couering of the Ark, the Crowne vpõ that head, and the crowne about this couering. To inſinuate thus much, that we which are like an Orchard of Pomegranates, muſt alſo be like the Arke of the couenant, being builded and reared vp ſtill toward the *mark*, not only when our Lord feedeth vs with the ſweet Manna of his mercy; but alſo when he afflicteth vs with the ſharp rod of his correction: & alwaies keeping the tables of the teſtament, which are the Commandements of perfect loue to God and to our neighbour (z), that by ayth in Chriſt, who is the couering & the propitiation for our ſins, we may obtaine the golded crowne of life. K. *Darius* vpon a time by chance opening a great Pomegranate, and being demanded of what he wold wiſh to haue as many as there were graines in that Pomegranate? anſwered in one wotd of *Zopyruſes* (a). Now *Zopyrus* was a right noble and a valiant Knight, who ſeeing the King his Maſter could hardly ſurprize Babylon, where the traiterous Aſſyrians were entrenched, bethought him-

(z) *Gnulle maiſe malion peccudhaia hakcrim. monxn.* Targum *Iuuenes ſiũt pleni præceptis ſicut malogranata. Mantenus.*

a Γνωσὶ μηχάλην ἀνοξας, πυθομενου τινος τι αὶ ἐχειν βούλοιτο τὶ σοῦτον ὅσον ἐςι τῶν κοκκων τὸ πλῆθος εἶπε Ζωπυρους. *Plut. initio Apoth. Regum.*

himself of a wonderfull strange practice. He went home to his owne house, & caused his seruants to rent his whole body all ouer with scourging him, & to cut off his nose, his lips, and his eares (*b*). Then straight-wayes running to Babylon, hee made the Assyrians beleeue that *Darius* had mis-vsed him in this sort, because he had spoken in their behalfe, counselling him to breake vp his siege, & to remoue his army from assaulting their Citie. They hearing this tale, & the rather thinking it true, because they saw him so shamefully disfigured in his body, were perswaded to make him their chiefe captaine. By which means he betrayed them all, and surrendred both them and their city into his masters hands. O most faithfull louing subiect! O most worthy and couragious heart! One Pomgranate full of such graines, yea euen one graine full of such valour and vertue, is sufficient for a whole country, either to recouer it, if it be lost, or to keepe it that it be not lost. O that I could tell where to find such a man! O that I could tell where to see but one such amongst vs all! I would, I assure you, honor the very ground he goes

(*b*) *Domi se verberibus lacerari toto corpore iubet, nasum & labia, & aures sibi præcidi. Iustin. lib. 1. in fine.*

vpon, & kisse euen the shadow of his feet. Well (beloued) I pray God, I pray God with all my hart, that her sacred maiesty, whom the *Lord* for his glory sake alwaies shield and defend, that her sacred maiesty I say may find very many, yea may see vs all as true to God, to her, and to our countrey, as *Zopyrus* was to his Prince: That if any time of tryall should come, we may haue so much good will & holy manhood in vs, as to put our selues vpon the pikes, and ieopard a ioynt, yea venture the martyring and mangling of our whole body, & euen the losing our liues, rather then either forraine enemies, or home-bred rebels should haue their wils of vs: knowing that our life is fraile and mortal, & we may die euery moment, but for a man to doe some notable peece of seruice before he dye, and to sheath his sword in the sides of his enemies, & to kil if it be but one that is a sworne rebell, to his God, to his Prince, & to his country: this indeed is a most honourable, and a most glorious thing: this is it which shall be chronicled, and registred, and remembred, yea and rewarded for euer. But to returne to the marke againe. We which

are

are plants of the Church like an orchard of Pomegranates, & like the Arke of the couenant muſt loue, not onely the head of the Pomegranate, and the couering of the arke, but alſo the order of the grains, & the tables of the teſtament: not onely the ſweet taſt, and the pot of Manna; but alſo the red colour, & the *rod* of *Aaron*. It is a miracle, & would amaze any man to conſider, how zealous the Chriſtians were in the Primitiue Church, how vnſatiably they thirſted after the crowne of martyrdome; what rods with *Zopyrus*? what rackings? what wilde beaſts? what broilings they endured? How in a manner, if I durſt ſay ſo, they ſuffered almoſt as horrible torments when they died for Chriſt, as Chriſt did whē he died for thē? Well, well, ſo great, and ſo abſolute, & ſo excellent, & ſo admirable perfection, is not now required at our hands. Yet this by your good leaue & fauor I wil be bold to ſay, that we can neuer be perfit Chriſtians indeed, and run toward the marke aright, except at the leaſtwiſe wee haue that in reſolution, which they did put in execution. Except, if need require (*d*), wee that are faithfull, can finde in our

(d) 1 Pet. 1. 6.

hearts to doe that, and to ſuffer that, for hatred of the ſpirituall Babylon, and for loue of our heauenly Lord, which *Zopyrus* an infidell did & ſuffered, for hatred of the earthly Babylon, and for loue of a mortall king. Except we can be content not onely to bee white lillies, by liuing purely and patiently in thoſe afflictions and croſſes whereof our miſerable life is full, which is in ſome ſort a kinde of martyrdome (*e*); but alſo to be red Roſes, by dying conſtantly and ioyfully for the truth, if the good pleaſure of God ſhould ſo appoint it (*) and by making our garments red in the bloud of grapes, *f* which is the moſt perfect martyrdom, and commeth neereſt of all to the *Marke* (*g*), that ſo Chriſt may rightly ſay to his Church heere amongſt vs: Thy plants are as an orchard of Pomegranats. Tell me wherfore ſaith *Dauid* againe, ſpeaking of the oath of God (*h*), He appointed the ſame vnto *Iacob* for a law, and vnto *Iſrael* for an euerlaſting Teſtament, but onely to teach vs, that *for the prize of the high calling of God in Chriſt Ieſus*, is the ſixt and laſt degree to perfection? For *Iacob* and *Iſrael* are two ſeuerall names, & yet they ſigni-

(*e*) *Eſt quædam ſanguinis effuſio, afflictio. Bernard. Non putemus, effuſionem ſanguinis tantum eſſe Martyrium. Semper martyrium eſt Cæſarius Arelatenſis hom. 21. Sine ferro Martyres eſſe poſſumus, ſi patientiam in animo veraciter conſeruemus. Gregor. Omnis piorum vita teſtimonium reddit Deo. Cypr. de dupl. martyrio, initio. vide locum.*

(*) 1. Pet. 3 17

f Gen. 49. 11.

(*g*) *Duplex eſt ſpecies Martyrij: vna, quando quis pro Chriſto occiditur: alia, quando caro pro deo maceratur. Primo dabitur.*

signifie but one singular man. Neuertheleſſe in a diuers reſpect: becauſe *Iacob* is he that ſupplanteth, or wreſtleth, *Iſrael* is he that ſeeth or beholdeth God (i). Now *Iacob* ſupplanting, or wreſtling, is a ſubiect or ſeruant: *Iſrael* ſeeing [k] or beholding God, is a friend, or a ſonne. This is confirmed by *Baruch*, ſaying, *God hath found out the way of knowledge, and hath giuen it to Iacob his ſeruant, and vnto Iſrael his beloued.* So that *Iacob* is onely a faythfull ſeruant, but *Iſrael* is a beloued ſon. Therefore there is appoynted to *Iacob* a law, bur vnto *Iſrael* an euerlaſting teſtament. Seeing a *law* (l) or a *ſtatute* (m), or a *decree* (n), or a *precept* (o), properly belongs to *Iacob*, as a ſubiect or a ſeruant: but a *teſtament* (p), or a *couenant* (q), or an *agreement* (r), or an *accord* (ſ), properly belongs to *Iſrael*, a friend or a ſon. For as long as *Iacob* wraſtleth with many great imperfections & ſpiritual aduerſaries of this life, he muſt as a faithfull ſubiect or ſeruant of God, keepe the law of wraſtling appointed vnto him: to wit, that he mind but one thing: and *Forget that which is behinde, and endeuor himſelfe to that which is before*: and follow hard:

corona de roſis, ſecundo de liliis. Hie. Erat ante eccleſia operibus fratrum candida: nunc facta eſt in Martyrum cruore purpurea Cypr. l. 2. Epiſt. 6. pag. 44.

[k] Pſal. 105. 10.

(i) Τὸν Ιακὼβ μετονομάζεσθαι συμβεβηκεν εἰς τὸν Ισραὴλ οὐκ ἄλλου σκόπου ἕνεκα? Ὁ μὲν γὰρ Ιακὼβ πτερνιστὴς: ὁ δὲ Ισραὴλ ὁρῶν τὸν θεὸν καλεῖται, *Philo. περὶ τῶν μετονομαζομένων initio.*

[k] Baruch. 3. 36.

(l) *Lex* Vulg.

(m) *Koah.* He.

(n) *Ghezarah* Caldaic.

(o) Πρόσταγμα. Septuagint.

(p) Διαθήκη Septuagint.

(q) *Berith.* He.

(r) *Keiam.* Ca.

hard toward the marke: but when Israel hath once ouercome all his worldly and ghostly enemies, and is become a perfect man in Christ, and seeth the Lord in the life to come: then he shall, as a beloued friend, or child of God, possesse that inheritance which the father hath by his euerlasting testament written with the blood of Iesus Christ (*u*), appointed vnto him, to wit, *euerlasting life, eternall glory, ioy in the H. Ghost, the kingdome of heauen. The Prize of the high calling of God in Christ Iesus.* O happy, happy man art thou, & thrice happy man art thou, who whosoeuer thou art, which with *Iacob* doest wrestle & keepe the law as a faithfull seruant, for no other end but onely this, that with Israel thou mayest see and enioy the euerlasting testament, as a beloued Son. For when we shall see God, we shall see; and what shall we see? That which no mortall eye hath seene, that wee shall see. Wee shall see our owne selues sitting and shining at the right hand of the throne of maiesty. We shall see all our deare friends which we haue not seene this many a day, embracing vs, and well-comming vs into Christs kingdome.

u Heb. 13. 20.

dome. We ſhall ſee all the noble army of Martyrs, of Apoſtles, of Prophets, of Patriarks, ſhouting day & night, & ſinging out the praiſes of the Lord. We ſhall ſee all the inuincible hoaſt of Angels, of Archangels, of Principalities, of Dominations, reuerently attending vpon the King of glory. We ſhal ſee the King himſelfe Chriſt Ieſus, diſparkling & diſplaying thoſe beames of beauty, which are the heauens wonder, and all the Angels bliſſe. If there were now amongſt vs one as faire as euer *Abſolom* was, who would not be glad to behold him? But ſuppoſe ſome one were ten times as faire as *Abſolom*, how then would men looke and gaze vpon him? I, but if another were a hundred times as faire as *Abſolom*, what a matter of admiration wold that make? Put the caſe then ſome one ſhould now ſtep forth, and ſhew himſelfe a thouſand times fairer then euer *Abſolom* was, what wondring, what maruelling would there be amongſt vs? how would our eyes be daz'ed, how would our very minds bee amazed at this ſight! Well, all this is but a counterfeit, but a ſhadow, in reſpect of the bright blazing beauty of our ſpiri-

tuall ſpouſe. For Chriſt Ieſus is ten times fairer, yea a hundred times fairer, yea a thouſand times fairer, yea ten hundred thouſand times fairer then all the children of men. So that if the whole beauty not onely of all men, but euen of all this inferior globe, were put together in one, yet it would not be any way comparable not onely to Chriſts glory, but not ſo much as to the leaſt glorified body in heauē. And yet al this is but the outſide of heauē: all this we ſhal ſee with our bodily eye. The inſide & the inſight is much more glorious. For the leaſt glorified body ſeeing innumerable Saints & Angels more highly exalted then he is, hath his ioy doubled and trebled, and beyond all meaſure multiplied, when he conſidereth that he is loued vnſpeakably more by all of them, yea by euery one of thē, than he can be by himſelfe. And therfore againe ſeeing himſelfe ſo deare vnto thē, he for his part likewiſe as a hot burning cole is ſet on fire and inflamed with loue, & the more hee ſeeth any other excell him in glory, the more doth he reioyce, and is gladder of his glory then his owne. But now when hee lifteth vp his eyes to the glo-

glorious Trinitie, and ſeeth how the Father, the Sonne, and the holy Ghoſt doe eternally & perfectly loue and like, and enioy one another in ſurpaſſing ſweeteneſſe and content, then all his affections are ſwallowed vp in loue, al his ſpirits are rauiſht in delight, all his deſires are imparadized in pleaſure. Inſomuch, as if on the one ſide were layd the loue of Chriſt as he is man, and of all the Saints & Angels among themſelues, & on the other ſide, the loue which the leaſt glorified body in heauen beholding the bleſſed Trinity, breatheth out to God, this loue would without all compariſon excell & exceed that, as far as light doth darknes, or as heauen doth the earth. Wherefore for man to ſee God, for *Iacob* to be called *Iſrael*, for him that hath beene a ſeruant to become a ſon; for him that hath kept the law, to enioy the teſtament, is the higheſt degree to perfection, yea it is the very perfection of perfection it ſelfe. The onely *perfect life*, the onely high *honour*, the onely godly *pleaſure*, the onely Chriſtian *treaſure*. *The prize of the high calling of God in Chriſt Ieſus.* Seeing then, bleſſed brethren, ſeeing wee fight not as they

(a) 1. Cor. 9. 26

(b) Math. 5. 12.

* Gen. 32. 24.

(c) Mat. 13. 35.

(d) Cant. 4. 6.

(e) Gen. 32. 26.

(f) Cant. 3. 4.

they that beate the aire (a), but our reward is so great, so exceeding great in heauen (b), therfore as *Iacob* wrestled all the night long, and neuer gaue ouer till about the breaking of the day, he was called *Israel* (*): so let vs wrestle al the night long of this life (c), and neuer giue ouer till the day breake, and the shadows flie away (d), & we come to the maruellous light and sight of God. And like as the same *Iacob* sayd to the Angell, I will not let thee go, except thou blesse me (e): euē so let euery true Israelite say to Christ, I tooke hold of him, & left him not (f). O Lord Iesus, who would leaue thee? or who would let thee goe? Or rather, who would not hold thee fast? which strengtheneſt him that holdeth thee fast, & makeſt him perseuere that is strengthned, & crowneſt him that perseuereth, & makeſt him perfect that is crowned? Therefore I will hold thee fast, and will not let thee go, except thou blesse me, that is, indeed I will neuer let thee goe, because thou doſt neuer blesse but onely those that alwaies hold thee fast. Hold fast then, and stand fast, good beloued, once againe I say, Hold fast that which you haue, that no

no man take your crowne from you(g). Stand faſt in that liberty whereby Chriſt hath made you free, and be not any more entangled with the yoke of bondage(h). But ſo run, ſo run, as ye may attaine (i). As yee may attaine? How *k* is that? Mary faythfully, patiently, conſtantly vnto the end. A ſhame it would be, & a vile ſhame for vs, if it ſhould be ſayd of vs, not, *you doe runne well*, but *you did run well* (*l*). Fie vpon it. Hauing beene hitherto brought vp in skarlet, ſhall wee now imbrace the dung(*m*)? Shall we be like thoſe antikes or monſters, which are halfe men and halfe beaſts(*n*)? Shall wee be like *Nabuchadnezzars* image, which had a head of gold and feete of clay(*o*)? Shall wee begin in the Spirit, and end in the fleſh(*p*)? God forbid. God for his mercy ſake keepe vs from ſuch fearefull falling from him. Nay rather let vs remember, that *Ioſeph* ſignifieth encreaſing, and *Arimathea* ſignifieth getting the reward (*q*). To teach vs, that if we would bee like to *Ioſeph* of *Arimathea*, wee muſt alwaies increaſe and goe on till wee get the reward. The other *Ioſeph* alſo had a coate reaching downe to his feete(*r*): to teach vs

(g) Reu. 31. 1.

(h) Gal. 5 2.

(i) 1 Cor. 9. 24.

k Ἵνα κατάλεῖψις, τοῦτ' ἐστὶν διατέλεσης δηλῶν ὅτι κατὰ ῥητὸν τρέχειν ἐστὶν ἡ ἄσκησις καὶ ἐξελθεῖν τοῦ βίου τὸ στάδιον. *Nilus in Parane circa med.*

(*l*) Gal. 5. 7.

(*m*) Lam. 4. 5.

n Βασιλεῦσι πᾶσι ἢ ἰδιώταις, ἢ δούλοις τοῦ σώματος, ἢ ἄλλο τι τοιοῦτον ἐξ ἀνθρώπων συμπήγνυσι. *Nyſſenus l.* ὠδεῖ τολμήτητος. *Illa aſſio chimæra eſt quæ initium habet a ratione, finem à ſenſualitate. Cum igitur ſic agitur, humano capiti cruricem pictor depingit equinam. Innocen. de Eleemo. c. 6.*

Operare igitur perſeuerantèr ne (vt Horatius ait) Deſinat in picem mulier formoſa ſupernè Nebriſſenſis. Hom. 2 in fine.

(o) Dan. 3. 33.

(p) Gal. 3. 3.

(q) Ιωσὴφ ἐρμηνεύεται προσθήσει. Λεγόμενοι δὲ ἀεὶ ἐκεῖνοι. Γίνεσθε οὖν καὶ ἡμεῖς κατὰ τὸν Ιωσὴφ γινόμενοι, ἀεὶ προσπιθέντας τῷ δείματι τῆς ἀρετῆς, καὶ ἀεὶ ἐκεῖνος ἐκεῖνοι, τουτέστι τὸ ὅπως ἀγαθόν. Theoph. in c. 15. Mar.

(r) *Aquila interpretatus eſt,* ἀσπιγάλιον, *id eſt, tunicam talarem: Hier. in Quæſt. Heb. in Geneſin. Ioſeph. tyrum eccleſiæ prętendens, veſtis ſuæ habitu perſeuerantiam certaminis habere nos admonet,*

vs that wee muſt not haue ſcarlet about our head, and dung about our feete, not gold about our head, and clay abour our feete, but that when we put on the Lord Ieſus, we muſt put on ſuch a ſcarlet robe of righteouſneſſe, ſuch a golden garment of grace, ſuch a veſture of a godly & vertuous life, ſuch a coate of holy and heauenly conuerſation, as may reach to the feete, as may continue to the end: conſidering our Sauior hath ſaid, He that perſeuereth vnto the end, ſhal be ſaued. And againe, Be faithful vnto death, and I will giue thee the crowne of life. This crown of life is promiſed to al thoſe which make a good beginning, but performed onely to thoſe which make a good ending (*ſ*). And they which run in a race, run all, yet one onely, that is, he which holdeth out to the end, receiueth the prize (*t*). And none are ſaued, but ſuch as are marked in their fore-heads with the letter *Tau*, which is the note of perſeuerance, and perfection (*u*). And if we would be conformable to the Croſſe of Chriſt, the liuely picture of all perfection, we muſt be like vnto it, not only in the depth of faith, and in the height of hope, and in the bredth of

of charity, but alſo in the length of perſeuerance (x): becauſe all the depth, height, and bredth of the croſſe, is nothing without the length: and ſo all the fayth, hope, and charity of a Chriſtian, is to no purpoſe, without continuance of them euen vnto the end. Wherefore (my good brethren) yet once againe I will ſay, and then I wil ſay no more, Let vs draw neere vnto God with a true heart in aſſurance of *faith* (y): and let vs keep the profeſſion of our *hope* without wauering (z): and let vs conſider one another, to prouoke vnto *charity* & to good works (a): and ſo much the more, becauſe we ſee the *breaking of the day* drawes neere (b), & the kingdome of heauen is at hand. There is a Greeke word ſignifying the end of a race, which is deriued of another Greek word ſignifiing to ſpur or prick on forward (c): which proueth, that as they which runne their horſes for a wager, ſpur hardeſt at the races end (d): ſo ſeeing our ſaluation is neerer now then euer it was (e), therefore we muſt run faſter now then euer we did (f), eſpecially becauſe the very horſe and mule and diuers other bruit beaſts which haue no vnderſtanding, thogh they haue beene

cuius longitudo vſque ad talos eius peruenit. Tanquam diceretur, Antequam iter perficias, noli in vita laceſcere. Ausberius in cap. 2. Apocal.

(s) *Non campo capitur, ſed fine corona. Pro Sapientia in exitu capitur. Quia laudari penitus anteacte vite prudentia non merebitur, niſi bono fine claudatur. Saluia, ad eccl. ſi. 4.*

(t) 1 Cor. 9 24.

v Ezech. 9. 6.

(x) Ephe. 3. 18.

(y) Heb. 10. 22.

(z) verſ. 23.

(a) verſ. 24.

(b) verſ. 25.

c Νύσσει ὁ κεμπτὴρ, ἀπὸ τῆς ἐλπίδος κατ' αὐτὸν, ποιοῦντι τοὺς ἱππους. *Heſech. verbo* Νυσσει, *Idem habet Pollux l. 2. c. 30.*

beene neuer ſo much wearied and tired before, yet when they come neere home, they will mend their pace *g*. And therefore the more to blame ſhould we be, if hauing trauelled thus far already in the way to perfection, and being come by this time almoſt to our iournies end, wee ſhould now go no further, when indeed we ought if it be poſſible, to runne much faſter to our euerlaſting home in heauen. O beloued, all the Saints in heauen think long, yea they think of vs, and they long for vs (*h*), and they earneſtly deſire to be perfected with vs, becauſe they certainely know they cannot be perfected without vs *i*. The holy Angels alſo as they bluſh, and hold downe their heads when they ſee vs ſtumble, or trip neuer ſo little: ſo on the other ſide they ſhout and clap their hands when they ſee vs runne cherefully in a good courſe, and come away apace to perfection. Laſtly, Chriſt himſelfe doth ſtand waiting for vs, and beckoning to vs, and hartning vs on all the way, being ready to receiue vs, and to imbrace vs in the armes of his louing mercy, as ſoone as euer wee come to the end of our race. For euen as a royal king, when

& Theodoret. de proui. l. 9 circa initium, vbi hunc textum recitat.
d ὁ πρόχων ἐκμόνον οὐδὲν ὑφαίρει αὐτῶ πλοῦτε ἀλλα καὶ τοτε μᾶλλον ἐπιτείνει πὺν δρόμον. Chryſoſt.
(e) Rom. 13. 11.
Εἰσὸλιχον ἐδ ἐμεν αὐτὲ τῆ τελει ἰδὲι ἀπίνας. καὶ μᾶ μᾶλλον ἐπιτίνας Laert. in Dio.
e *Pecoribus fatigatis quoque velocior domum gradus eſt. Seneca de tranquil. vit. lib. 1. ca. 1.*
(h) *Ergo quia omnis cœleſtis curia expectat nos, & deſiderat, deſideremus eam quanto poſſumus deſiderio. Vide quæſo Bernar. medit. cap. 6.*
i Heb. 11. 40.

when one of his nobles returnes home, which hath in a forraine country by chinalry, or feates of Armes, or other like excellent parts, atchieued great renowne to his Realme, presently sendeth for him to the court, & in open audience giueth him words of grace, and aduanceth him to high preferments & honors: so Christ our most magnificent King, immediately vpon our arriuall into heauen, out of the forraine country of this world, wil reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest: and al the godly prayers that we haue made, al the teares that wee haue shed, all the almes that wee haue giuen, all the other exercises of a Christian life that we haue performed, though neuer so secretly in this pursuit of perfection, hee will openly reward them, and most gloriously crowne them: when as all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselues more perfect for our perfection, and all the Court of heauen shall applaud our praises, and God himselfe shal say Amen to our felicities. Which that it may so happily come to passe, and that euery

euery one of vs, which now with *Iacob* wreſtleth vnto the breaking of the day, and conſtantly keepeth the law appointed vnto him, may in the end with Iſrael ſee God, and haue the full fruition of his glory, and enioy the euerlaſting teſtament, which is the *price of the high calling of God in Chriſt Ieſus*, grant wee beſeech thee: O deare Lord, grant it to vs I ſay, not for our owne deſerts or merits, but for the tender mercies of the ſame our ſweete Sauiour Chriſt Ieſus: to whom with the Father and the Holy Ghoſt, bee all honour and glory, and prayſe, dignity, and dominion, now and euermore, *Amen.*

FINIS.

HEARTS DELIGHT.

A SERMON PREACHED at Pauls Crosse in London in *Easter Tearme.* 1593.

BY

THOMAS PLAFERE Professor of Diuinity for the Lady MARGARET *in Cambridge.*



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TO THE MOST Victorious, Vertuous, and Puissant PRINCE, King IAMES, King of England, Scotland, France, and Ireland, defender of the Faith, all earthly and heauenly Happinesse.

GLorious, Gracious; It is our Crowne and the highest ioy of our heart, that the Crowne of this kingdome is to be set vpon your royall head. Otherwise, nothing in the world could haue counterpoised the excessiue sorrow, that her late Maiestie departing hence left behind her, but the vncomparable ioy and triumph which your expectation sent before you, and now your Princely presence bringeth with you. When Salomon, after his Father Dauid, was anointed King, they blew the trumpet, and all the people said, God h Reg. 1. 40.

saue King Salomon, *and reioyced with great ioy, so that the earth rang with the sound of them. We haue thought, no trumpets, no proclamations, no bone-fires, no bells sufficient, neither haue we heard the earth onely ring out, but also the heauens redouble and eccho backe againe, the acclamations and applauses of all men which haue shouted and said,* God saue King Iames. *Now also, when your Highnesse approacheth neerer, the straight charge which hath bin publikely giuen to the contrary, cannot restraine your people, but that out of all countries and shires, they run and flocke together, to behold and attend your Maiestie, as some bright and beautiful starre, which by his diuine sweet influence worketh a generall prosperitie and peace. For what loyall subiect doth not blesse God, and blesse himselfe, that hee liues to see this happy time, which was feared would proone full of great disorder and trouble, so wisely and wonderfully carried, (God as it were frõ heauen stretching out his holy hand, and holding the minds of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdomes, maketh vs inuincible against all our enemies, and all our enemies contemptible to vs. Wherefore at this time,*

Tanquam clarum ac beneficum sydus. Sen de Clemen. l. 1. cap. 3.

time, when all your liege people ſtriue to ſhew the gladneſſe of their hearts, by tendering ſuch ſeruices, as are ſutable to their poſſibilitie and performance, I alſo among the reſt haue taken occaſion humbly to dedicate vnto your Maieſtie ſuch a poore preſent as I had in a readineſſe. Aſſuring my ſelfe that as none are more familiar with God, then godly Kings: ſo no treatiſes can be more welcome to godly Kings, then ſuch as may draw them into greateſt familiarity with God. And I doubt not but that your Highneſſe hauing hitherto had your hearts deſires giuen you, becauſe you haue delighted in the Lord, will hereafter if it be poſſible, much more delight in the Lord, that he may yet giue you more deſires of your heart. Nay, I am ſo far from doubting of this, that I dare bee bold to conclude with the Pſalmiſt:

The King ſhall reioyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſaluation. Pſal. 21. 11.

Thou haſt giuen him his hearts deſire: and haſt not denied him the requeſt of his lippes.

For thou ſhalt preuent him with the bleſſings of goodnes & ſhalt ſet a crowne of pure gold vpon his head.

To the King.

His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.

For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

And why? becauſe the King putteth his truſt in the Lord: and in the mercie of the moſt high, he ſhall not miſcarrie.

Your Maieſties moſt humble deuoted, and obedient ſubiect,

THOMAS

PLAYFERE.

THE

The Text.

Delight thy ſelfe in the Lord, and hee ſhall giue thee the deſires of the heart.

Psal. 37. Ver. 4.

Saint *Iohn* ſaies in one place, *Loue not the World, nor the things of this World, if any man loue the World, the loue of God is not in him.* So may I ſay, delight not in the world, nor in the things of this world: if any man delight himſelfe in the world, hee cannot delight himſelfe in the Lord. Therefore ſaith *Martial* an ancient Biſhop, [a] What haue wee to doe with the delight of the World? You may call it as you will: pleaſure, if you will: paſtime, if you will: mirth, if you will: gladneſſe, if you will: ioy, if you will: but in Gods Dictionarie it hath no ſuch name.

[a] *Quid ad nos delectatio mundi? Epiſt. ad Toloſ. c. 18.*

name. In the holy Scripture, it is otherwise called. It is called *Adams* goodly apple, which beeing eaten, depriued him of Paradise: *Esaus* red broth, which being supt vp, bereaued him of his birth-right: *Ionathans* sweet honey-combe, which beeing but tasted, was like to cost him his life: the whore of Babylons golden cup, which filled her full of all abominations: the traytour *Iudas* sugred soppe, which made a way for the Diuell to enter into him: the Prodigall childs wash of draffe, which he most miserably swilled vp with the swine. This is all the delight of the world called in Gods dictionarie, which is the holy Scripture. It is called *Adams* apple, *Esaus* broth, *Ionathans* combe, Babylons cuppe, *Iudas* soppe, the Prodigall childs swill. So that all this delight is no delight. Or suppose it were: yet certainly it shall not giue thee the desires of thy heart. Nay, it shall bee so farre from breeding thee those ioyes, which thy heart most desireth, that it shall bring thee those torments which thy heart most abhorreth. It may, saith *Chrysostome*, [b] delight thee perhaps for a while, but sure it shall torment thee for euer. As any solid bo-

b *Voluptate ad tempus frueris affligeris in æternum.*

dy, though it haue neuer ſo fayre a colour (as crimſon, or carnation, or purple, or skarlet, or violet, or ſuch like) yet alwayes the ſhadow of it is blacke: ſo any earthly thing, though it haue neuer ſo fayre a ſhew, yet alwaies the ſhadow of it is black and the delight thou takeſt in it, ſhall proue to bee grieuous in the end. Therefore *Philo* calleth it a ſweet bitter thing. As that little booke in the Reuelation was ſweete in the mouth, but bitter in the bellie: ſo all worldly delight is a ſweet bitter thing, ſweete in the beginning, but bitter in the ending. Which they of Ieruſalem had experience of. For being giuen to tranſitory pleaſure, they are [d] ſaid to bee made drunken with wormewood. Now we know that drunkenneſſe is ſweete, but wormewood is bitter. And ſuch a ſweete bitter thing, ſuch a drunkenneſſe of wormewood, is all the drunken delight of the world. So that as one ſaid, [e] *Call me not Naomi, but call me Mara*, call me not ſweet, but call me bitter: ſo muſt we call worldly delight, not *Naomi*, but *Mara*, becauſe it is nothing ſo much *Naomi*, ſweete and pleaſant at the firſt, as it is *Mara* and *Amara*, bitter and loathſome

d Lamen. 3. 15.

e Ruth 1. 20.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecie of [f] *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the end, deuoureth vs as a rauenous fish. Therefore as *Vlisses* stopt his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voice of these charming Syrens, charme they and sing they neuer so sweetly; yea, we must bind our selues to the mast of the shippe, that is, to the Crosse of Christ, [g] euery one of vs saying with our heauenly *Vlysses*, God forbid that I should delight in any thing, but in the Crosse of Christ, by which the World is crucified vnto mee, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. [h] A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, wherby it may annoy a man very shrewdly.

f Chap 13.v.32.

g *Si de Vlysse illo refert fabula quod ouno arboris religatio de periculo liberauit, quanto magis crucis arbor &c. Ambr. serm. 55.*

h Esa. 14. 23.

ly. So worldly delight ſeemes to bee little or nothing dangerous at the firſt, yet afterward as with briſtles or pricks, it pearceth thorow the very conſcience with vntolerable paines. Therefore wee muſt deale with this delight, as a man would handle a hedge-hogge. The ſafeſt way to handle a hedge-hogge, is to take him by the heele. So wee muſt deale with this delight. As *Iacob* tooke *Eſau* that rough hedge-hogge by the heele: in like ſort we muſt take worldly delights, not by the head, but by the heele, conſidering not the beginning, but the ending of it, that ſo wee may neuer bee deceiued by it. For though it haue a faire ſhew at the firſt, yet it hath a blacke ſhadowe at the laſt: though it be ſweet at the firſt, yet it is bitter at the laſt: though it bee drunkenneſſe at the firſt, yet it is wormwood at the laſt: though it bee *Naomi* at the firſt, yet it is *Mara* at the laſt: though it bee a ſong at the firſt, yet it is a Syren at the laſt: though it be a ſilly hedge-hogge at the firſt, yet it it is a ſharpe prickle at the laſt. Wherefore delight not thy ſelfe in the world, for it ſhall not giue thee the deſires of the heart: but *Delight thy ſelfe in the Lord, and he ſhal*

giue

giue thee the desires of thy heart.

Here is a precept: here is a promise. A precept in these words, *Delight thy selfe in the Lord.* First, *delight*, then *thy selfe*, lastly, *in the Lord.* A promise in these words, *And he shall giue thee the desires of thy heart.* First, *and he shall giue thee*, then *the desires*, lastly, *of the heart. Delight thy selfe in the Lord, and he shall giue thee the desires of thy heart.*

First, *Delight.* Well saies Synesius, i The Spirit of God, as it is a cheerefull thing it selfe, so it maketh all them cheerefull which are partakers of it. Indeed the wicked continually mourne and lament. There was a great crie in Egypt, because in euery house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. k They euermore delight in the Lord. I read l of one Leonides a Captaine, who perceiuing his souldiers left their watch, vpon the city walles, and did nothing all the day long, but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should bee remooued from that place where they stood, and set vp

i *Spiritus est hilaris et exhilaret participes sui.*

k Psal. 118. 15.

l Aelianus in varia histo. l. 3. cap. 14.

vp close by the walles. That seeing the souldiers would neuer keepe out of them, at the least wise that they might watch as well as drinke in them. So because pleasure we must needs haue, and wee cannot be kept from it, God hath appointed that wee should take *Delight* enough, and yet serue him neuer a whit the lesse. For it is no part of Gods meaning, when thou entrest into his sweete seruice, that thou shouldest abandon all delight, but onely that thou shouldest change the cause of thy delight. That whereas before thou diddest delight in the seruice of sinne, now thou shouldest *delight* as much, or rather indeede a thousand times more, in the seruice of the Lord. It was not Gods will that *Isaac* should be sacrificed, but onely the ramme. And so God would haue vs sacrifice onely the ramme, that is, all rammish and rancke delight of the world. But as for *Isaac*, hee must bee preserued still, and kept aliue: *Isaac* in whom *Abraham* did see the day of Christ and reioyced: *Isaac*, that is. all spirituall laughter, all ghostly ioy, all heauenly *delight*. For as no man might come into the court of Ashuerus, which was cloathed in sacke-

sacke-cloth: [m] so no man may come into the court of our king, which is cloathed in sacke-cloth, and hath not on the wedding garment of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithfull, Quires of Campes. [n] A quire sings; a Campe fights. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemie, then they sing most merrily vnto the Lord. Whereupon *Gregorie* saith, [o] I admire King *Dauid* a great deale more when I see him in the quire, then when I see him in the campe: when I see him singing as the sweet Singer of Israel, then when I see him fighting as the worthy warriour of Israel. For fighting with others, hee did ouercome all others, but singing, and *delighting* himselfe, he did ouercome himselfe. Euen as his sonne *Salomon* saies to him, speaking to Christ, Turne away thine eyes from me, for they doe ouercome me, for they wound my heart: they make me sicke for loue. [p] When *Dauid* fought with others, he ouercame others; hee wounded others; hee made others sicke: but when he

m Ester 4.2.

n *Chorus cæstorum.* Can.6.12.

o *Dauid fit auctor plus stupeo quàm pugnantem, Moral. l.27.c.27.*

p Can.4.6.

hee daunced before the Arke, and *delighted* himselfe, hee was ouercome himselfe, hee was wounded himselfe, he was sicke himselfe. But feare you nothing. I warrant you this sickneſſe will doe him no harme. I will play ſtill (ſaid he) that others may ſtill play vpon me q. For it is a good ſport when God is *delighted*, though *Michol* be diſpleaſed. So that of *Dauids* ſickneſſe we may ſay, as Chriſt ſaid of *Lazarus* ſickeneſſe: This ſickneſſe is not vnto death, but for the glory of God r. And therefore it is for the glory of God, becauſe it is for the loue of God. For *Dauid* is ſicke no otherwiſe for loue of the ſonne of God, then God is ſicke himſelfe, for loue of the ſonne of *Dauid*. *This is my beloued ſonne* (ſaies he) *in whom I am delighted* ſ. *This is my beloued ſonne*: there hee is in loue. *I whom I am delighted*: there hee is ſicke for loue: Which is the cauſe, why hee commandeth vs alſo to bee delighted in his loue t. For as a double deſire is loue: ſo a double loue is *delight*. And therfore he ſayes not ſimply, loue him; but be delighted in his loue. *Delight thy ſelfe in the Lord, and he ſhall giue thee the deſires of thy heart. Delight.*

Then

q *Ludam, inquit, vt illud 21. Bonus ludus quo Michol irascitur, & Deus delectetur, &c. Ma.*

r Ioh. 11. 4.

ſ Mat. 17. 5.

t Prou. 5. 19.

Then, *Thy ſelfe*, I would hate mine owne ſoule (ſaies *Bernard*) if I found it any where elſe then in the Lord, and in his loue [u]. So that it is not enough for thee to delight, but thou muſt *delight thy ſelfe*, that is, thy ſoule. Saying with the bleſſed Virgin, My ſoule doeth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour. Otherwiſe, as *Dines* did ſee *Lazarus* a farre off lying in *Abrahams* boſome, being himſelfe all the while tormented in hell, and hauing not ſo much as one drop of water to coole his tongue: ſo, euen in laughing the ſoule may bee ſorrowfull [x]. The wretched ſoule of a ſinner may ſee the face a farre off laughing, and lying (as I may ſay) in *Abrahams* boſome, being it *ſelfe* all the while tormented (as it were) in hell, and hauing not ſo much as one proppe of delight to aſſwage the ſorrowes of it. And like as *Samſons* lyon had great ſtore of honey in him, but taſted no ſweetneſſe of it: euen ſo, if thou reioyce in the face, and not in the heart, [y] thou mayeſt well perhaps haue great ſtore of honey in thee to delight others; but thou canſt neuer taſte the ſweetneſſe of it to *delight thy ſelfe*. Therefore ſayes the

[u] *Animam meam odio haberem, ſi eam alibi quàm in domino, & in eius amore, inuenirem. De amore dei, c. 3.*

[x] Prou. 14. 13.

[y] 2. Cor. 5. 12.

the princely Prophet, O taſte and ſee how ſweete the Lord is. It is not enough for thee, to ſee it a farre off, and not haue it, as *Dines* did; or, to haue it in thee, and not to taſte it, as the lyon did: but thou muſt as well haue it as ſee it, and as well taſt it as haue it. O taſte and ſee (ſaies he) how ſweete the Lord is. For ſo indeede Chriſt giueth his Church, not onely a ſight, but alſo a taſte of his ſweetneſſe. A ſight is where hee ſaies thus, [z] Wee will riſe vp early, and goe into the vineyard, and ſee whether the vine haue budded forth the ſmall grapes, and whether the Pomegranats flouriſh. There is a ſight of the vine. A taſte, is where he ſaies thus, [a] I will bring thee into the wineceller, & cauſe thee to drinke ſpiced wine, and new wine of the Pomegranats. There is a taſte of the wine. The Church, not onely goes into the vineyard, and ſees the wine, but alſo goes into the wineceller and taſtes the wine. But yet thou muſt goe further then this, before that thou canſt come to *thy ſelfe*. For there are diuers degrees of taſtes. The Egyptians in their Hyroglyphickes, when they would deſcribe an vnperfect taſte, paint meate in the teeth,

[z] Can. 7. 12.

[a] Can. 8. 2.

Orus Apollo.

when a more perfect taſte, the beginning of the throat. Such an vnperfect taſte had the Iſraelites of the ſweetneſſe of God. God was moſt ſweete vnto them, when he gaue them quailes to eate. Yet while the meate was but in their teeth, the wrath of God was kindled againſt them [b]. There is the meate in the teeth: an vnperfect taſte. But the ſpouſe of Chriſt hath a more perfect taſte of the ſweetneſſe of God. For likening him to an apple tree, ſhe ſaies, I delight to ſit vnder his ſhadow, and his fruite is ſweete vnto my throate. [c] There is the beginning of the throate: a more perfect taſte. But notwithſtanding all this, thou art not yet come to thy *ſelfe*. Therefore this taſte muſt not content thee: becauſe this taſte cannot delight thee. For thy delight muſt not ſticke in thy teeth, or in thy throat, [d] but as a cordiall thing, it muſt goe downe to thy very heart: That thou maieſt ſay with the Pſalmiſt, My heart and my fleſh (not my fleſh onely, but my heart and my fleſh) reioyce in the liuing God [e]. And againe, Praiſe the Lord, O my ſoule, and all that is within mee, praiſe his holy name [f]. Now thou art come *to thy ſelfe*.

b Num. 11. 33.

c Can. 2. 3.

d *Non eſt ſtrepitus oris, ſed iubilus cordis, non ſonus labiorum, ſed motus gaudiorum, concordia voluntatum non conſonantia vocum.*

e Pſal. 84. 3.

f Pſal. 103. 11.

For

For that which is within thee, is thy ſelfe, and all that is within thee, is all *thy ſelfe*. So that thy ſelfe, and all thy ſelfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, praiſe his holy name. O how happy art thou when thou knoweſt this Iubile, this ioyfulneſſe g: when thou haſt a ſecret ſenſe, and an inward feeling of it: when euery motion of thy mind, is an influence of Gods ſpirit: when thy will & his word play together, as *Iſaac* and *Rebecca* did. For then ſurely thou doſt builde to *thy ſelfe* deſolate places h. Deſolate places, I ſay, that all other things may bee ſilent to thy ſoule: nay that thy very ſoule may be ſilent to it ſelfe: yea that there may bee ſilence in heauen i anſwerable to the ſilence of thy ſoule, when thou doeſt delight thy ſelfe in the Lord. *Delight thy ſelfe in the Lord, and hee ſhall giue thee the deſires of thy heart. Thy ſelfe.*

g *Cum ſcit iubilationem.* Pſal. 89. 15.

h *Greg. Moral.* Iob 3. 14.

i Reu. 8. 1.

Laſtly, *In the Lord. Gregorie* ſaies thus, k The minde of man is fed with the infinit light and loue of God, and ſo beeing lifted vp far aboue it ſelfe, doth now diſdaine to ſtoope downe ſo low as to it

k *Guſtu inciscam-ſcripti luminis anima paſcitur, & ſupra ſe elata ad ſeipſam relabi dedignatur.*

ſelf. And therefore doth not delight it ſelfe in it ſelfe, but delights it ſelfe *in the Lord*. Hereupon a father ſaies, O Lord grant that I may know [k] my ſelfe, and know thee. That knowing my ſelfe and thee, I may loath my ſelfe in my ſelfe, and delight my ſelfe onely in thee. Truth indeed. O man, ſo thou oughteſt to doe, ſayes God. For if thou diddeſt know thy ſelfe and me, then thou wouldeſt diſpleaſe thy ſelfe, and pleaſe mee. But becauſe thou knoweſt neither thy ſelfe, nor mee, therefore thou doſt pleaſe thy ſelfe, and diſpleaſe me. But the time ſhall come, when thou ſhalt neither pleaſe thy ſelfe nor mee. Not me, becauſe thou haſt ſinned: not thy ſelfe, becauſe thou ſhalt bee burned. So that then thou ſhalt pleaſe none, but the Diuell: both becauſe thou haſt ſinned, as hee did in heauen, and alſo becauſe thou ſhalt bee burned as he is in hell. Therefore hee that delights himſelfe in himſelfe, delights not himſelfe, but onely the Diuell in himſelfe. Whereas on the other ſide, hee onely delights himſelfe, which not onely delights himſelfe, but addes alſo, *In the Lord*: and ſo delights himſelfe in vertue, delights himſelfe in godlines, delights himſelfe

k *Nouerim me, nouerim te.*

ſelfe in God himſelf. This Chriſt ſignifieth, when ſpeaking of his Spouſe hee ſayes, l *Who is ſhe which commeth out of the wilderneſſe, abounding in delights, leaning vpon her welbeloued?* Hee that leanes vpon himſelfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did S. *Paul: I haue laboured more then they all*, ſayes hee. There hee aboundeth in delights. *Yet not I, but the grace of God which is in me.* There he leaneth vpon his welbeloued. And againe, *I can doe all things*, ſayes he. There he aboundeth in delights. *In him that ſtrengthneth me.* There he leaneth vpon his welbeloued. In one word, when as he ſayes, *He that would reioyce & glorie, let him reioyce and glory in the Lord:* It is all one, as if hee ſhould haue ſaide, Hee that would abound in delights, let him leane vpon his welbeloued. Let him delight himſelfe *in the Lord*: Let the Saints m reioyce in ioy, let them delight in delight. Hee that delights in an earthly thing, delights in vanity, hee delights not in delight. But hee onely delights in delight, which makes God onely the ground of his delight. According

l *Delicijs affluens, innixa ſuper dilectum ſuum.* Can. 8. 2

m *In lætitia lætentur.* Pſal. 68. 3.

to that of *Prosper*, [n] That alone is eternall delight, which is grounded vpon the eternall good. Vpon him that is onely good, and saith to *Moses*, [o] I will in my selfe shew thee all good. Euery thing that is honest, euery thing that is profitable, euery thing that is pleasant, is only to bee found [p] *in the Lord*. As that Manna [q] had all manner of good tastes in it: so the Lord onely hath all manner of good things, all manner of true delights in him. Therefore the Church, hauing first bestowed the greatest part of *Salomons* song, altogether in commendation of the beauty and comelinesse of Christ, at length concludeth thus: Thy mouth is as sweete things, and thou art wholly delectable: how faire art thou, & how pleasant art thou, O my loue in pleasures? So that when I seeke my loue, my *Lord*, then I seeke a delight, and a light that passeth all lights, which no eye hath seene: I seeke a sound and an harmony that passeth all harmonies, which no care hath heard: I seeke a sent and a sauour that passeth all sauours, which no sense hath smelt: I seeke a relish and a taste, that passeth all tastes, which no tongue hath tasted: I seeke

n *Aeterna exultatio est quæ bono lætatur æterno.*

o Exod. 33. 19.

p *Quære vnum bonum in quo sunt omnia bona & sufficit. Aug. Med.*

q Sap. 16. 30.

ſeeke a contentment and a pleaſure, that paſſeth all pleaſures, which no body hath felt. Nay, I cannot hold my heart, for my ioy; yea, cannot hold my ioy, for my heart; to thinke that he which is my *Lord*, is now become my Father, and ſo that hee which was offended with me, for my ſins ſake, is now reconciled to mee, for his Sonnes ſake. To thinke that the high Maieſtie of God, will one day raiſe mee out of the duſt, and ſo that I, which am now a poore worme vpon earth, ſhall hereafter bee a glorious Saint in heauen. This, this makes mee delight my ſelfe *in the Lord*, ſaying, O thou that art the delight of my delight; the life of my life; the ſoule of my ſoule; I delight my ſelfe in thee, I liue onely for thee, I offer my ſelfe vnto thee, wholly to thee wholly: one to thee one: onely to thee[r] onely. For ſuppoſe now as S. *Iohn* ſpeaketh, the whole world were full of bookes: and all the creatures in the world were writers: and all the graſſe piles vpon the earth were pennes: and all the waters in the ſea were ynke; yet, I aſſure you faithfully, all theſe bookes, all theſe writers, all theſe pennes, all this ynke, would not bee ſufficient to deſcribe

[r] *Totum toti, vnum vni, vnicum vnico.*

the very leaſt part, either of the goodneſſe of the *Lord* in himſelfe: or of the louing kindnes of the Lord towards thee. Wherfore, *Delight thy ſelfe in the Lord; and hee ſhall giue thee the deſires of the heart.* Thus much for the precept, in theſe words, *Delight thy ſelfe in the Lord.*

The promiſe followeth. Firſt, *And hee ſhall giue thee.* Well ſaies *Leo*, Loue is the greateſt reward of loue, that either can be, or can bee deſired. ſ So that though there were no other reward promiſed thee, for delighting in the Lord, but onely the delight it ſelfe, it were ſufficient. For the benefit is not Gods, but wholly thine. God is neuer a whit the better, for thy delighting thy ſelfe in him. If thou bee righteous, what doſt thou *giue* him, what doth hee receiue at thy hands t? Thy delight may perhaps reach to the ſaints, which are on the earth, but it can neuer reach vnto the Saints which are in heauen: and much leſſe can it reach to God, which is the Lord of heauen u. Nay, I will ſay more. If thou ſhouldeſt *giue* God whole riuers full of oyle, and whole houſes full of gold, for neuer ſo little a drop

ſ *Dilectionis nulla maior expetenda eſt remuneratio quam ipſa dilectio.* Ser. 7. de ieiu.

t Iob 32.7.

u Pſal. 16.2.

drop of his delight, it would be nothing. Thy gift would be nothing to his gift: thy oyle and gold would be nothing to his oyle and gladneſſe: yet behold the bountifulneſſe, and liberalitie of the Lord. Hee hires thee, and giues thee wages, not to doe himſelfe good, but to doe thy ſelfe good. And here hee promiſeth to reward his owne mercies, as if they were thine owne merits. And as though the benefit were not thine, but wholly his: ſo hee changeth the words, and for, thou ſhalt giue him, ſaies, *He ſhall giue thee.* But this hee doth, as *Auguſtine* teſtifieth, x Not by the loue of errour, but by the errour of loue. For the loue of errour, is mans Rhetoricke, it is a figure, which man often vſeth, *Humanum eſt errare* y. But the errour of loue, is Gods Rhetoricke, it is a figure which God often vſeth, *Diuinum eſt amare* z. Eſpecially it is a diuine thing, to loue ſo dearely, as God loueth vs. Who, though he doe not loue to erre, yet hee doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Chriſt is ſaid a to be fed amongſt the lylies. The lylies of the fields, are the millions of the angels

x *Non erroris amore, ſed amoris errore. De ciuit. dei, lib. 22. cap. 6.*

y It is mans property to erre.

z It is Gods property to loue.

a Can. 2. 16.

angels [b]; or of all thoſe which leade a pure and an angelicall life. Theſe indeed Chriſt feedeth. Hee feedeth them in the greene paſtures, and leadeth them forth, by the waters of comfort. Yea, not onely hee feedeth them, but alſo by this figure, the error of loue, hee is ſaide to bee fed with them. Becauſe though hee for his part, haue little neede, I wis, to be fed, yet it is as great a pleaſure to him, to feede them, as if hee were fedde himſelfe among them [c]. So likewiſe hee ſaies, *If any man open the doore, I will ſuppe with him, and hee with mee* [d]. Wee indeede ſuppe with Chriſt. Generally, whenſoeuer hee giues vs grace to feele in our affections, the rauiſhing ioyes of the ſpirit. And when hee ſaies, I haue eaten my honey-combe, with my honey, I haue drunken my wine, with my milke: eate you alſo, O my friends, drinke and make you merry, O my well beloued. But more eſpecially wee ſuppe with Chriſt, when hee calls vs to the holy Communion, and biddes vs to the Lords Supper: For then hee ſtayes vs with flaggons, and comforts vs with [e] apples: with apples and flagons: with bread

b *Lilia agrorum millia angelorum.*

c *Si vidiſti quod paſci illi ſit paſcere, vide etiam nunc ne forte è conuerſo naſcere ſit ei paſci.* Bernard. Cant. ſerm. 71.

d Reu. 3.20.

e Cant. 3.20.

bread and wine: with his owne deare body, and his owne precious bloud. Thus doe wee ſuppe with Chriſt. But how doth Chriſt ſuppe with vs? Is it poſſible? poſſible, that he which ſhall neuer hunger or thirſt any more? poſſible that he which is fulneſſe it ſelfe, in whom all the fulneſſe of the Godhead bodily dwelleth? Is it poſſible (I ſay) that he ſhould ſtand without, knocking at the doore, as a begger, to get a meales meate of vs? Yea ſure, doubt you not. It is poſſible enough. By a certaine Figure, (I weene) you call it the errour of loue: that's it: by this figure, the errour of loue, it is a very poſſible thing: nay, it is a very eaſie thing to doe, yea it is a very great pleaſure to him to doe it. *Behold* (ſaies he) *I ſtand at the dore and knocke: if any man heare my voyce and open the doore, I will come in vnto him, & will ſuppe with him, and he with me.* Well then, how doth Chriſt ſuppe with vs? Chriſt ſuppes with vs, when we entertaine him, as *Mary* did with the ſalt teares of repentance and griefe, and as *Lot* did with the ſweete bread of ſyncerity and truth. For the ſalt teares of our repentance, are the onely drinke which Chriſt will drinke with

with vs. And the ſweete bread of our ſyncerity, it is the onely bread, which Chriſt will eate with vs. But what meate hath hee to his bread? I haue a meate (ſaies he) which you know not of. My meate is to doe the will of him that ſent mee. In the volume of thy booke it is written of mee, that I ſhould doe thy will, O my God, it is my delight, it is meate and drinke to mee, to doe it. And as it is meate to him, to doe it himſelfe, ſo it is meate to him, to ſee vs doe it. Then doth hee ſuppe with vs. And this is the firſt ſeruice. But what hath he for a ſecond courſe? A diſh of apples, gathered off the tree of life. For toward the latter end of the ſupper, when they come to their fruit, a Chriſtian ſaies to Chriſt, [f] *O my welbeloued, I haue kept for thee, all manner of apples, both old and new,* Contrition, humiliation, denying of thy ſelfe, mortification of the old man: theſe are old apples. Sobriety, innocency, holines of life, viuification of the new man: theſe are new apples. And when a Chriſtian feaſts, and feedes Chriſt with ſuch diuers & dainty fruits of righteouſneſſe, then hee ſaies to him, *O my welbeloued, I haue kept for*

f Cant. 7. 13. *Omnia poma vetera & noua. Vulgata tytus.*

for thee all manner of apples, both old and new. But what muſick hath he now? We muſt needs haue ſome muſicke. Chriſt cannot ſup without muſicke. Drinke & bread, and meate, and apples, wil make him but a ſlender ſupper, except we mend it all the better with muſicke. This muſt bee the very beſt part of the ſupper. *For a conſort of muſicians at a banquet, is as a ſignet of Carbuncle ſet in gold, and the ſignet of an Emrald, well trimmed with gold: ſo is the melodie of muſicke in a pleaſant* g *banquet.* Therefore whhn Chriſt ſuppes with vs, we muſt be ſure he haue muſicke. Wee muſt welcome him, and cheere him vp, *with Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a grace, & making melody in our hearts to God.* Thus doth Chriſt ſup with vs. But now to return to the maine point againe, from which wee haue a little digreſſed, as elſewhere, by the errour of loue Chriſt is ſaid te be fedde among the lylies, whereas in indeed, onely he feedeth the lylies; & to ſup with vs, wheras indeed only we ſup with him: ſo here, by the ſame figure, hee is ſaid to reap commodity by thy delight, wheras indeed only the commodity is thine, all the commodity, all the benefit, is only thine.

Yet

g *Eccleſiaſticus* cap. 32. verſ. 5.

Col. 3. 16.

Yet (to see the admirable loue of God) he sayes not, Thou shalt giue him, but, *Hee shall giue thee. Delight thy selfe in the Lord, and he shall giue thee desires of the heart, and he shall giue thee.*

Then. *The desires.* He that loues to desire God, [h] (sayes *Bernard*) must also desire to loue God. Then hee shall haue neither saciety, nor yet anxiety. Neither saciety, because he loues to desire: nor yet anxiety, because hee *desires* to loue. Thus doth the Church. *Let him kisse mee* (sayes shee) [i] *with the kisses of his mouth.* Let him not smite me but kisse me: not once, but often: not with the kisses of his feet, but of his mouth: not of any of his Prophets mouthes, but of his owne mouth: *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeed shee loues to desire [k]. But it followeth, *For thy loue is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him*, & *his mouth.* Now it is more familiarly, in the second person, *For thy loue. For thy loue is better then wine:* Here is but one loue. Here onely she *desires* to loue. For as the curtaines of the tabernacle were coupled and tyed together

h *Qui amat desiderare, desiderat amare. De amore Dei, c. 3. vide Gregorium. Moral. l. 18. c. 28.*

i Cant. 1. 1.

k Psal. 119. 20. *Concupiuit desiderare.* Psal. 119. 20.

together with taches and ſtrings, ſo that one curtaine did draw another, and all the curtaines did draw together, to couer nothing elſe, but the tabernacle [l]: after the ſame ſort, the deſires of the godly are coupled and tyed together, ſo that one deſire drawes another, and all their *deſires* draw together, to make them couet nothing elſe, but God. And euen as *Iacob* when hee held the Angell in his armes, ſtood vpon one foote, and halted vpon the other foote: [m] ſo hee that embraceth God, can doe nothing with that halting foote, which before carried him to the deſire of the world, but ſtandeth onely vpon that ſound foote, which now carrieth him wholly to the *deſire* of God. And like as all the ſtreetes of Ieruſalem ſing *Halleluiah*: [n] ſo all the deſires of them that are delighted in God, are referred to God. There are many ſtreets in Ieruſalem; yet there is but one *Halleluiah*, which is ſung in all thoſe ſtreets. In like ſort, there are many deſires in a godly man; yet there is but one thing, God onely, which is deſired in all theſe *deſires*. For, theſe deſires, as the kiſſes of Chriſt, come all from one loue: theſe deſires, as the cur-

l Exod.26.6.

m Gen.32.31.

n Tob.13.18.

curtaines of the tabernacle, are all tyed together with one ſtring: theſe deſires, as the goings of *Iacob*, ſtand all vpon one foote: theſe deſires, as the ſtreets of Ieruſalem, ſing all one *Halleluia*. So that if thou look into his *deſires*, that delighteth in the Lord, thou ſhalt ſee no iniquitie, no contradiction in them. But if thou looke into his deſires, that delighteth in ſinne, thou ſhalt ſay with the Pſalmiſt, I ſee *iniquitie, and contradiction in the citie*. For as *Manaſſes* was againſt *Ephraim*, and *Ephraim* againſt *Manaſſes*, and both of them againſt [o] *Iudah*: ſo the *deſires* of the wicked, are contrary to God, & to themſelues. All their deſires are contrary to all Gods deſires. *Manaſſes* and *Ephraim* are both againſt *Iuda*. There's iniquitie. Some of their deſires are contrary to other ſome of their deſires. *Manaſſes* is againſt *Ephraim*, and *Ephraim* is againſt *Manaſſes*. There's contradiction. Therefore the deſires of the wicked, beeing ſo contrary to God, and to themſelues, their *deſires* are not giuen to them, but they are giuen to their deſires [p]: Becauſe, though they loue to deſire God, yet they doe not deſire to loue God. Though they care not

Pſal. 55. 10.

o Eſa. 9. 21.

p Rom. 1. 24.

not how much God doth for them: yet they care not how little they doe for God. But as for the godly, they are not giuen to their desires, but their *desires* are giuen to them. Because not onely, they loue to desire God, but also, they desire to loue God: And so all their desires, being as it were, but one desire, all agreeing in one God, when they haue God, they haue all their desires giuen them in God (*q*) So the three children, being men of desires, [r] had their *desires* giuen them. They desired to be deliuered from the furnace. This desire was giuen them, when as God walked with them in the fiery furnace. (*s*) So *Moses* being a man of God, had his *desires* giuen him. He desired to see Gods face: This desire was giuen him, when as Christ talked with him, face to face. (*t*) So *Iohn* being a friend of God, had his *desires* giuen him. He desired to see Christs glory: This desire was giuen him, when as Christ said, *He that loues me, shall be loued of me, & I wil manifestly shew mine own selfe vnto him,* [u] (so *Lazarus* being Gods little begger, [x] as I may say) had his *desires* giuen him. He desired to be relieued, not so much with the meate of that earthly *Dives*, as with the

q *Domine, ante te omne desiderium meum.* Psal. 38. 10. *Nam vltima perfectio ipsius animæ Deus est, & centrum locusque naturalis omnium desideriorum eius.*

r *Viri desideriorum,* Dan. 9. 23.

s Dan. 3. 25.

t Marke 9. 4.

u Iohn 14. 21.

x *Mendicus Dei, Greg.*

mercy of that heauenly *Diues*, which is ſo rich in mercy. This deſire was giuen him, when as the Patriarch ſpeaking of him to the glutton ſaid, Now is he comforted, and thou art tormented (*y*.) And ſo, whoſoeuer thou art: if thou be a man of *deſires*, as the three children were: if thou be a man of God, as *Moſes* was: if thou be a friend of God, as *Iohn* was: if thou be a begger of God, as *Lazarus* was, he ſhall giue thee all that thou canſt beg, or *deſire*. For, to ſpeake no more of thoſe three children, theſe three men, which I named laſt vnto you; *Moſes*, the man of God: *Iohn* the friend of God: *Lazarus*, the begger of God: did lye in three boſomes. In *Moſes* boſome: in Chriſts boſome: in *Abrahams* boſome. *Moſes* hand did lye in *Moſes* boſome (*z*.) Saint *Iohn* did lye in Chriſts boſome: *Lazarus*, did lye in *Abrahams* boſome: *Moſes* boſome, is law. Chriſts boſome, is Goſpel: *Abrahams* boſome, is glory. Therefore, feare muſt driue thee out of *Moſes* boſome: faith muſt keepe thee in Chriſts boſome: felicity muſt bring thee to *Abrahams* boſome. For firſt, thou muſt with *Moſes*, put thy hand into *Moſes* boſome, and there ſeeing

y Luke 16. 25.

z Exod. 4. 6.

ſeeing how full of leproſie thy hand is, and how wicked all thine owne handy works are, thou muſt abhorre thy ſelfe, in thy ſelfe. Afterward, thou muſt with *Iohn* conuey not thy hand onely, but thy whole body, and thy ſoule alſo, into Chriſts boſome, and there ſeeing how thou art cleanſed from the leproſie of thy ſinne, and freely iuſtified by faith in Chriſt, thou muſt delight thy ſelfe in the Lord. Then, thou muſt be carried into *Abrahams* boſome, and there, both louing to deſire God, and deſiring to loue God, hee ſhall giue thee thy deſires. Firſt, I ſay, lye in *Moſes* boſome, and abhorre thy ſelfe in thy ſelfe: afterward, lye in Chriſts boſome, and delight thy ſelfe in the Lord: then thou ſhalt lye in *Abrahams* boſome, (O bleſſed boſome! O ſweet boſome.) And he ſhall giue thee, thy deſires. *Delight thy ſelfe in the Lord, and hee ſhall giue thee the deſires of thy heart. The deſires.*

Laſtly, *Of thy heart.* Thy heart here, is all one with thy *ſelfe* before. As if the words had ſtood thus, Delight thy ſelfe in the Lord, and he ſhall giue thee the deſires of thy ſelfe: or elſe thus, Delight

thy heart in the Lord, and he ſhall giue thee the deſires of thy heart. To the point then, of *Auguſtine* ſaies thus, [a] O Lord, thou haſt made vs for thine owne ſelfe, and therefore our heart is euer vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bull which is bayted at the ring, as ſoone as euer he gets any little breathing, turnes him ſtraightwaies toward that place, by which he was brought in, imagining, that by how much the more he is neerer to the ſtall, by ſo much the more he ſhall be further from the ſtake. In like manner, a faithfull heart being baited and towſed in this world with many dogs [b] which come about it, alwaies hath an eie to that place, from which it came, and is neuer quiet till it returne to him from whom it was fet at the [c] firſt. He that lets downe a bucket to draw water out of a Well, as long as the bucket is vnder the water, though it be neuer ſo full he may get it vp eaſily; but when he begins to draw the bucket cleare out of the water, then with all his ſtrength he can ſcarce get it vp; yea, many times the bucket when it is at the very higheſt, breakes the yron chaine, and violently fals backe againe.

a *Feciſti nos domine ad te, & ideo inquietum eſt cor noſtrũ, donec veniamus ad te.*

b Pſal. 22. 16.

c *Querula penitus & errabunda eſt, donec ad eum, à quo originaliter exiit, triumphali virtute reuertatur.*

againe. After the ſame ſort, a Chriſtian heart, ſo long as it is in him who is a Well of life, is filled with delight, and with great ioy drinketh in the water of comfort, out of the fountaine of [d] ſaluation; but being once haled and pulled from God, it draweth backe, and as much as it can poſſibly reſiſteth, and is neuer quiet, till it be in him againe, who is the center of the [e] ſoule. For as the needles point in the mariners compaſſe, neuer ſtands ſtill, till it come right againſt the North pole: ſo the heart of the wiſe men neuer ſtood ſtill, till they come right againſt the ſtarre which appeared in the (*f*) Eaſt; and the very ſtarre it ſelfe neuer ſtood ſtill, till it came right againſt the other ſtarre, which ſhined more brightly in the manger, then the Sunne did in Heauen. Wherefore our hearts doe alwaies erre, they are Planets, [g] and wandring ſtarres, before they come to Chriſt; but then onely they are ſtars of the firmament, the true ſeed of *Abraham*, when they are firmely [h] fixed, and ſettled in God. The Prophet *Ionas*, all the while he fledde from God, in what a caſe was he? one while he was turmoiled in the ſtorms of the tempeſt: another while he was ſowſed in the

d Eſa. 12. 3.

e *Via mouis in deum tanquam in centrum proprium mouetur vt in ipſo ſumme deletur.*

f Matth. 2. 9.

g *Stellæ erraticæ. Iude 13.*

h Pſal. 57. 8.

waues of the Sea: another while he was boyled in the bowels of the Whale. But as ſoone as he returned to God, by and by he was caſt vp ſafe vpon the ſea ſhoare: and then he ſaid to his ſoule, My ſoule returne vnto thy reſt, becauſe the Lord hath reſtored thy ſelfe vnto thee. (i) Becauſe whereas before, thou hadſt loſt thy ſelfe: loſt thy ſelfe in the tempeſt: loſt thy ſelfe in the ſea: loſt thy ſelfe in the Whale: now the Lord hath reſtored thy ſelf vnto thee. Wherefore the *heart* of man hath loſt all reſt: nay, it hath loſt it ſelfe, before it be caſt vpon the Sea-ſhoare, before it be caſt vpon God: but when once it delighteth in the Lord, when once it findeth God, then it findeth it ſelfe, then it returneth vnto reſt. *Nicaula* Queene of Saba, could neuer be quiet in her owne countrey, till ſhee came to *Salomon*: but when ſhe ſaw his glory, and heard his wiſedome, then her heart failed her, ſhe had enough, ſhe could deſire to ſee and heare no more. And ſo the *heart* of a Chriſtian can neuer be quiet in the ſtrange Countrey of this world, till it come to Chriſt, which is the true *Salomon*, the Prince of Peace: when it comes once to Chriſt, then it ſaies

i *Quia dominus reddidit te tibi.* Pſalm. 119. 7.

ſaies thus to God, Lord now letteſt thou thy ſeruant depart in peace, becauſe mine eyes haue ſeene the Prince, becauſe mine eyes haue ſeene thy ſaluation. Euen as one good *heart* ſaies for all, O Lord, how amiable are thy dwellings? *Salomon* had goodly buildings, but they were nothing to thy dwellings. My ſoule fainteth, and faileth for them. (*k*) It fainteth before I ſee them: and it faileth when I haue ſeene them; then I am quiet enough, then I can deſire to ſee no more. For like as *Noahs* Doue could finde no reſt for the ſole of her foote, all the while ſhe was flickering ouer the flood, till ſhe returned to the Arke with an Oliue branch in her mouth: ſo the *heart* of a Chriſtian, which is the turtle Doue of Chriſt, can finde no reſt all the while it is houering ouer the waters of this world, till it haue ſiluer wings as a Doue, and with the Oliue branch of faith, flie to the true *Noah*, which ſignifieth reſt, till Ieſus Chriſt put forth his holy hand out of the Arke, and taking this heart into his hand, receiue it to himſelfe. Euen as one good *heart* ſaies for all, I will not climbe vp into my bed, nor ſuffer mine eyes to ſleepe, nor mine eye-liddes to ſlumber,

k Concupiſcit, deficit. Pſal. 84 2.

ber, nor the temples of my head to take their reſt, vntill I finde a tabernacle for the Lord, an habitation for the mighty God of (*l*) *Iacob*. Vntill I finde, that my heart is not in mine owne hand, but in Gods hand: vntill I finde, that God dwelleth in me, and I in him: vntill I finde, that my ſoule is a tabernacle for the Lord, and my heart is an habitation for the God of *Iacob*, I cannot reſt, ſaies he. But when I finde this once: when I come to Noah in the Arke: when I delight my ſelfe in the Lord; then will I climbe vp into my bed, and ſuffer mine eyes to ſleepe, and mine eye-lids to ſlumber, and the temples of my head to take their reſt. But whats the reaſon of all this? I am ſomewhat bold to aske, becauſe I would be glad to know: whats the reaſon I ſay, that the Bull can neuer be quiet, till he come to the ſtall, that the bucket can neuer be quiet, till it come to the water; that the needle can neuer be quiet, till it come to the North pole; that *Ionas* can neuer be quiet, till he come to the Sea-ſhoare; that *Nicaula* can neuer be quiet, till ſhe come to *Salomon*; that *Noahs* Doue, can neuer be quiet, till it come to the Arke; that

(*l*) Pſal. 132. 4.

mans

mans *heart*, can neuer be quiet, till it come to God? The reaſon of it is this. When God created Heauen and Earth, he reſted not in the heauen, or in any heauenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heauenly thing for his ſoule, and an earthly thing for his body. As ſoone as he had made man, he kept a Sabbath, and reſted. Euen ſo the heart of man reſteth not in the earth, or in any earthly thing, not in the heauen, or in any heauenly thing, but onely in God, which is Lord of both. Lord of Heauen and earth: Lord of Soule and Body. As ſoone as it commeth to God, and delighteth in him, it keepeth holy-day, and reſteth. Gods hart neuer reſteth till it come to man: mans heart neuer reſteth till it come to God. For as God ſaies to man, My ſonne, giue me thy heart: [m] ſo man ſayes to God, My Lord, giue me thy ſelfe. For euen as the hart deſireth the water-brookes: ſo longeth my heart, my ſoule, after thee, ô God. Therefore, ô God, giue me thy ſelfe. Shew me thy ſelfe, and it ſufficeth [n] me. For thou onely, O Lord, art indeed, as thou art called in Hebrew *Shaddai*, al-ſufficient, yea, more then ſufficient.

[m] Prou. 23. 26.

[n] Iohn 14. 8.

ſufficient. Thy very grace is ſufficient for (o) me. But thou, O Lord, doeſt giue both grace and (p) glory. Therefore whom haue I in Heauen, but thee? and whom haue I in Earth, but q thee? Thou only giueſt grace in earth: ſo that I haue none in earth but thee: And thou onely giueſt glory in Heauen, ſo that I haue none in heauen but thee. O what a ſweet friend is this? What a ſweet friend is God, our good friend, which onely feedeth and filleth the r *heart*? Hee onely feedeth it in earth, and filleth it in heauen: feedeth it with grace, and filleth it with * glory. For euery thing hath a kind of food proper vnto it. Offer a Lyon graſſe, he will neuer eate it: offer him fleſh, he will eate it. Why ſo? Becauſe that is vnnaturall, this is naturall to him. So offer the *heart* of a Chriſtian, which is couragious and bold as a (s) Lyon, offer it all the glory of the world; which is as the flower of t graſſe, it is neuer a whit the better. Offer it Chriſt, who ſayes, *My fleſh is meate indeed*, then it is ſatisfied. Therefore one ſayes, *The Lyons want and ſuffer hunger, but they that feare the Lord, want no manner of thing that is good. The Lyons:* ſuch Lyons as haue

o 2 Cor. 12. 9.
p Pſal. 84. 12.
q Pſalme 73. 24.
r *Dulcis ille amicus qui animam nutrit. Nyſſen.*
* *Satiabor cum apparuerit gloria tua.* Pſal. 17. 16.
ſ Prouerbs 18. 1.
t Eſay 40. 6.

haue no grace, but graſſe onely to feede vpon, they *want and ſuffer hunger*. Hungry and thirſty, their ſoule fainteth in *u* them. *But they that feare the Lord*: ſuch Lyons as by faith feed vpon the fleſh of Chriſt, delight in the Lord, feed vpon God, they are fat and well liking, they *want no manner of thing that is good*. For as the people ſitting vpon the graſſe, and feeding vpon the bread, were all (*x*) ſatisfied: ſo theſe Lyons are all ſatisfied, becauſe ſitting vpon the graſſe of the world, yea not onely ſitting vpon it, but alſo treading vpon it, and trampling it vnder their feete, they feede onely vpon the bread of life. For theſe Lyons can eaſily conceiue, that if at that time fiue loaues being bleſſed by our Lord, did ſatisfie fiue thouſand, then much more our bleſſed Lord himſelfe can ſatisfie euery *heart*, which hungreth and thirſteth for him. Therefore theſe Lions ſaue the very fragments of this feaſt, and keepe them in their hearts as in baskets, knowing that all the graſſe of the world cannot doe them halfe ſo much good, as the very leaſt crumme of Chriſts comfort. For ſo one Lyon ſayes among the reſt; *My ſoule refuſeth comfort:*

u Pſalme 107. 5.

x Marke 6. 39.

comfort: But when I remember God, I am y *delighted.* As if he ſhould ſay, I haue a Lyons *heart* in me; my ſoule refuſeth to feed vpon the graſſe of the world: it goes againſt my ſtomacke: I cannot brooke it, I cannot digeſt it, that's but a cold comfort. *My ſoule refuſeth all ſuch comfort. But when I remember God, I am delighted.* Though I cannot ſee preſently before me; yet if I do but remember him; if I doe but meditate of him; if I do but think of him, if I do but dreame of him; I am delighted: though I cannot haue a whole loafe, yet if I can get but a fragment: if I can get but a ſhiue; if I can get but a morſell: if I can get but any little crum of comfort, that fals from the table of the Lord; my *heart* is ſufficiently refreſhed and fed. But as God onely feedeth the heart: ſo God onely filleth the heart. For the heart of man, as for the manner of diet, it is like the heart of a Lion: ſo for the bigneſſe of it, it is like the hart of the *Ibis. Oris Apollo* writeth, that the Egyptians, when they would deſcribe the heart, paint that bird, which they call *Ibis.* Becauſe they thinke that no creature, for proportion of the bodie, hath ſo great a heart, as the *Ibis* hath. But me thinkes, they

y Pſal. 77. 4. *Memor fui Dei, & delectatus ſum.*

z *Annon toties confortaris quoties recordaris? Aug.*

they might better paint a man. Becauſe no creature, no not the *Ibis* it ſelfe hath ſo great a heart as a man hath. For the eie is neuer filled with ſeeing, nor the eare with hearing, and much leſſe, the *heart* with deſiring. But euen as the Poets faine, that the fiftie daughters of King *Danaus* killing their husbands, are enioyned for their puniſhment in hell, to fill a tunne with water, that is boared full of holes, which though they labour neuer ſo much about it, yet they can neuer bring to paſſe: [a] ſemblably, he that would goe about to fill his *heart* with worldly delights, were as good powre water into a ſiue, as we ſay, for any pleaſure he ſhall haue, after all his labour and paines. *Salomon* hauing had a long time triall of all tranſitorie pleaſures, at length frankly confeſſed, that they were ſo farre from being a contentation to his heart, that they were a very great vexation to his ſpirit. Nay, *Alexander*, though he had conquered the whole world, yet ſtill he ſaid with the King of Spaine, *Non ſufficit orbis*: [b] yea in the end, he grew to be very male-content, and found himſelfe greatly grieued, becauſe there were not forſooth, many

Eccl. 1. 8.
a *Vide prouerbium, Danaidum dolium apud Eraſm.*

b All the whole world is not enough for me.

many more Worlds for him to conquer. By which example of *Salomon* and *Alexander*, (though otherwiſe a Heathen) it doth plainely appeare, that if it had pleaſed God to haue created as many Worlds as there are creatures in this one World, (which he might haue done with the leaſt word of his mouth) yet this infinite number of Worlds, which ſhould haue beene created, could not haue filled the verie leaſt *heart* of any one man, without the Creator himſelfe. This, *Orontius* an excellent Mathematician ſheweth, who deſcribing the whole World in the forme of an *heart*, leaueth many voyde ſpaces in his heart, which he cannot fill vp with the World. For as a Circle can neuer fill a Triangle, but alwayes there will be three emptie corners in the Triangle vnfilled, if there be nothing elſe to fill it but the Circle: ſo the round World, which is a Circle, can neuer fill the heart of man, which is a Triangle, made according to the image of the Trinitie, but alwayes there will be ſome emptie corners in the Triangle of the heart vnfilled, if there be nothing elſe to fill it but the Circle of the World. Onely the glorious Trinitie filleth the Triangle of the

the heart, and filleth euery corner of it, and filleth euery corner of it fuller then it can poſſibly [c] hold. For, ſuppoſe Almightie God ſhould now worke a miracle, and giue ſome one man a *heart* as large, and as huge, not onely as all the hearts of all the men that euer were, are, or ſhall be, but alſo as all the affections of all the Angels and heauenly powers aboue: yea, I will ſay that which ſhall be yet much more maruellous; If this one *heart* were ſo great, that it could at one inſtant actually containe in it more corporall and ſpirituall things then are in all the Deepes beneath, in the Vallies, in the Mountaines, and in all the Heauens aboue: yet as true as God is in Heauen, this ſo large and ſo huge a *heart* could not be able to hold the very leaſt part of the perfection of God; but if one drop of his deitie and glory were powred into it, by and by it would burſt in a hundreth pieces, and flye aſunder, as an old Veſſell filled with new [d] Wine. Oh, what a wonderfull ſtrange thing is this? what ſhall we deuiſe to ſay of it? Tenne thouſand Worlds cannot fill one *heart*, and yet tenne thouſand hearts cannot hold one God. Therefore,

c *Anima noſtra ita facta eſt capax maieſtatis tuæ, quod à te ſolo & à nullo alio poſſit impleri.*
Cum autem habet te, plenum eſt deſiderium eius, & iam nihil aliud quod deſideret vlterius reſtat.
Auguſt. l. Soliloq. cap. 30.

d Behold, the Heauens and the Heauens of Heauens are not able to containe thee. 1. Reg. 8. 27.

fore, as much as one heart: is too good and too great for ten thouſand worlds: ſo much is one God, too good and too great for ten thouſand [e] hearts. So fully doth the Lord, and nothing but the Lord, feed, and fill thy ſoule, and giue thee all, nay more then all, thy heart can deſire. Wherefore, *Delight thy ſelfe in the Lord, and he ſhall giue thee the deſires of thy heart.* Thus much for the promiſe, in theſe words, *And he ſhall giue thee the deſires of thy heart.*

[e] *Deus maior eſt corde noſtro.* 1 Iohn 3. 20.

Now then, deare brother, *Delight:* and not delight onely; but *thy ſelfe*, alſo: and not thy ſelfe onely; but, *In the Lord*, alſo: *Delight thy ſelfe in the Lord:* and againe I ſay, *Delight:* and againe I ſay, *Thy ſelfe:* and againe I ſay, *In the Lord. Delight thy ſelfe in the Lord.* O remember, for the loue of God, remember this worthy ſentence of an ancient Father, [f] *Let all creatures ſeeme vile vnto thee*, ſaies he, *that onely thy Creatour may ſeeme ſweet vnto thee. Armenia*, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how

[f] *Omnis creatura vileſcat, vt Creator in corde dulceſcat.*

ſhe

ſhe liked the Bridegroome, whether ſhee thought him to bee a faire and beautifull Prince or no? Truth, ſayes ſhee, I know not. For all the while I was forth, I caſt mine eyes vpon none other, but vpon thy ſelfe. So baſely did this noble Lady eſteeme of King *Cyrus* beauty, who was the Monarch of the world, in reſpect of that entire good will and affection, ſhe bare to her husband, which was ſo great, that her eies could neuer bee from him. And ſo muſt we ſet God alwaies before our eies, and not once looke aſide, or bee enamoured with any gawd of worldly glory, but deſpiſe euery blaze of beauty whatſoeuer, that may draw vs from beholding our heauenly husband, and delighting onely in him, which is fayrer then the children of men. Saint *Paul* being rapt vp to the third heauen knowes not, whether it were with the body, or without the body. And becauſe we ſhould marke it well once, he ſets it downe twice. That hee was rapt vp to the third Heauen, he is ſure, that hee heard words which no man can vtter, hee is ſure, that hee was exceeding delighted in the Lord, hee is ſure. But whether his body were with him or no, he knows not.

So much did he forget and neglect, euen his owne body, which is so neere, and so deare a thing, in comparison of that incomparable *delight*, which then hee tooke in the Lord. S. *Peter*, seeing but a glimpse of Christs glory vpon Mount Tabor, stood so astonished and amazed with it, that hee was in a sort besides himselfe, when hee was at that time beside Christ. Master, sayes he, it is good for vs to bee here. As if he should haue said, Now farewell Galile, and all my goods: farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heauenly sight, and bee continually thus *delighted* in the Lord. Holy *Ignatius*, going to his Martyrdome, was so strangely rauished with this delight, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come wracking of my whole body, come all the torments of the Diuell together vpon mee: come what can come, in the whole earth, or in hell either, so that I may enioy Iesus Christ, and may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exult only in thy Creator.

Thou

Thou muſt contemne all beauty, as *Armenta* did: yea thine owne bodie, as *Paul* did, yea all the world as *Peter* did: yea, thy very life, as *Ignatius* did: and bee content to doe any thing, though it were to bee torne and pulled in a thouſand pieces: or for a time, if it were poſſible, to ſuffer all the paines which the fiends and furies of hell can inflict vpon thee, ſo as in the end thou mayeſt *delight*, either the Lord in thy ſelfe, or *thy ſelfe in the Lord*. Then, then *He ſhall giue thee*: and not; He ſhall giue thee onely, but *The deſires* alſo: and not the deſires onely, but *Of thy heart* alſo. *Thē he ſhall giue thee the deſires of thy heart*. And againe I ſay, *He ſhall giue thee*: and againe I ſay, *The deſires*: and againe I ſay, *Of thy heart. Then hee ſhall giue thee the deſires of thy heart*. Then, though thou haſt a long time played the vnthrift, and waſted all the goods in the world: yet if with the loſt childe, thou returne home againe, to thy fathers houſe, he ſhall grant then they hearts deſire, and receiue thee with minſtrelſie & dauncing, and all manner of feſtiuall ioy, & that plenty of bread, which nouriſheth euery hired ſeruant in his houſe, ſhall much more feede thee,

which art his louing childe, vnto euerla-
ſting life. Then, though all the leekes
and onyons of Egypt, which is the world,
haue failed thee: yet, if with Iſrael, thou
depend onely vpon God, hee ſhall diſtill
the dew of his grace, into thy *heart*, and
lay aſide a choſen raine for thee, and
cauſe thee to drinke of the ſweet chriſtall
ſtreames of his pleaſure, and giue thee to
eate of that hidden and heauenly Manna,
which no man knoweth, but hee that re-
ceiueth it. Then, though all the clothes
and couerings in the world, cannot keepe
thee warme; yet, if with *Dauid*, thou be a
man according to Gods owne heart, hee
ſhall ſend thee that myſticall Abiſhag,
which ſhall comfort thy heart, and make
thee hot and feruent in ſpirit, which ſhall
renue thy ſtrength and make thee young
againe, and luſty as an Eagle. Then,
though thou haue a long time loſt thy
labour, in ſeruing *Laban*, which is the
world: yet, if with *Iacob* thou returne
home againe to thy fathers houſe, God
ſhall meete thee by the way, and as the
Prophet *Oſey* ſpeaketh, hee ſhall allure
thee as thy paramour, and leade thee into
the wildernes, and there ſpeak according

to

to thine owne *heart*, friendly, and louingly vnto thee. And euen as louers are oftentimes disposed for the nonce, to take a fall one of another, the stronger of the weaker: so God shall wrestle a fall with thee, as hee did with *Iacob*, and yeeld so much in loue to thee, as that hee shal suffer thee to giue him the fall: and to preuaile against him. Iesus: what exceeding loue is this? why wee are not euen now, in the name of God, inflamed with the loue of God: and wholy rauished with delight in the Lord? At least wise I maruell, what a mischiefe many base-minded worldlings meane, that they had rather feede vpon the huskes of hogges, then the bread of man? that they had rather eate the onyons of Egypt, then the Manna of heauen? that they had rather lie a cold, frozen & shiuering in sin, then bee reuiued and cherished by Abishag: that they had rather take vnsupportable paine, to serue *Laban*, then take vnspeakeable pleasure, to serue God? Fy vpon it: what a vile folly is this? what a starke madnesse is this? what is this else, but to be euen bodily tormented, wheras they might be most spiritually delighted? what is this els, but to goe out of one hell, into

another hell, whereas they might goe out of one heauen into another heauen? For why doe you (beloued) why doe you tell me so much, of I know not what? of a worme, that neuer dyeth? of a fire, that neuer is quenched? of a lake, that burneth with Brimstone? of weeping and gnashing of teeth? Thus I tell you (good Christians) and I tell you truely, and God in heauen heares what I say, though you heare mee not; I tell you as loud as euer I can; that, to serue sinne so slauishly: to please the diuell so wretchedly: to delight in the world so brutishly, as many men doe: this is worse then all wormes: worse then all fires: worse then all lakes: worse then all weeping: worse then hell it selfe. Whereas, on the other side, to serue God, to please God, to delight in God, to reioyce and solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee the desires of thy heart; this is better then all treasures: better then all crownes: better then all kingdomes: better then all immortalitie: better then heauen it selfe. This, this is it, which shall bring thee out of one paradise into another paradise. Out of one paradise in this life,

life, where thou doſt ioyfully, and cheerefully ſerue God, into another Paradiſe in the life to come, where thou ſhalt bee honourably and royally ſerued of God. Out of one paradiſe in this life, where thou doeſt comfort thy heart, and *delight thy ſelfe in the Lord*, into another Paradiſe in the life to come, where he ſhall bleſſe thee, *and he ſhall giue thee the deſires of thy heart*; Through the tender mercies of Ieſus Chriſt, to whom with the Father, and the holy Ghoſt, bee all honour and glorie, power and praiſe, dignitie and dominion, now and euermore. *Amen.*

FINIS.

THE POVVER OF PRAYER.

A SERMON PREACHED in the Cathedrall Church of *Exeter in Auguſt*, 1596,

BY

THOMAS PLAYFERE Profeſſor of Diuinity for the Lady MARGARET *in Cambridge*.



Printed at London by *I. L.* 1633.

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Printed at London by I.L. 1631.

To the Queenes moſt Excellent Maieſty.

Religion, dread and deare Souereigne, is an vnmoueable foundation of higheſt authority and honour. O then how bleſſed are all we? how ſure and vnmooueable is our peace and ioy? God hauing bleſſed vs with a King, who in religion and learning excelleth all aliue, and his Maieſty with a Queene in due proportion anſwerable to himſelfe. Wherefore it is our duty to ioyne both in our daily prayers: ſo neither would I ſeparate you in my humble endeauours. For the preſent felicitie and glory of this Realme, reſteth wholly in his Maieſty. but the future hope to haue theſe infinite bleſſings continued vpon vs and all our poſterity, euen vnto the worlds end, ariſeth from you both, in reſpect of that moſt happy royall iſſue you haue had already, and which iſ

Gloriosa in Deum pietas honoribus regijs immobile est fundamentum. Cyrillus ad Theodos. de recta fide.

if it please God you may hereafter. Which as it will be our greatest securitie and comfort: so that it may be no danger to your Maiesties health, especially that which your Highnesse now goeth withall, we shall continually and importunately pray and beseech at Gods hands. And what the Power of Prayer *is, this short sermon which I presume to offer vnto your sacred Maiestie, doth in some sort shew.*

Your Maiesties most deuoted, and obedient subiect,

THOMAS

PLAYFERE.

THE

THE POWER OF Prayer.

The Text.

Aske, and it ſhall be giuen you: ſeeke, and you ſhall find: knocke, and it ſhall bee opened vnto you.

Math. 7.7.

BEfore I come to the particular intreaty of this text, it will not be amiſſe, as I take it, generally to obſerue ſome few things. Our Sauiour ſayes not here, as to one, Aske thou, ſeeke thou, knocke thou: but as to many, *Aske, Seeke, Knock.* For it is, *Our Father*; though it be, *I beleeue.* A ſparke of fire, in the fire, keepes

keepes fire; by it ſelfe, of it ſelfe goes out. A droppe of water in the ſea, is ſafe; being alone, is ſoone dryed vp. Euen ſo, in priuate prayer, that ſmall ſparke of zeale, which is in vs, may quickly bee put out, and that little droppe of deuotion, which is in vs, may quickly bee dryed vp: but in publike prayer, it is not ſo. Whereupon *Daniel* [a] requeſteth his Companions, *Sidrach*, *Miſach* and *Abednego*, to pray with him. Yea, *Ioel* [b] aduiſeth them, to gather a ſolemne aſſembly, and to call the elders, and all the inhabitants of the land, into the houſe of the Lord, to offer vp prayers vnto God. A three-fold cord is not eaſily broken [c]. Now what is praier elſe, but a cord, wherewith we bind Gods hands, when he is ready to ſmite vs for our ſinnes? Euen as *Eſay* complayning to God, [d] There is none that calleth vpon thy name, none that riſeth vp to take hold of thee, to hold thy hands, and bind them faſt with the cord of praier. But if a two-fold cord, or a three-fold cord, cannot eaſily be broken, whereas two or three of *Daniels* companions are gathered together in the name of Chriſt, then much more a hundred-fold cord, or a thouſand-fold

a 2. 17.

b 1.14.

c Eccleſ. 4.12.

d 64.7.

fold cord, cannot easily bee broken, when as not onely two or three of vs haue agreed vpon a petition in earth, but euen *Ioels* solemne assembly, such a solemne assembly as heere is, many hundreds, yea many thousands of the faithfull, are gathered together in the house of the Lord, to offer vp prayer vnto God. Such a strong cord of praier, as this is, so wel twisted by so many, must needes most forcibly draw downe from heauen, infinit graces for vs. And therefore our Sauiour saies heere, not as to one, but as to many, *Aske, seeke, knocke*. So likewise it is not said here, as in the time present, that by and by we obtaine the thing we pray for; but as in the time to come. *And it shall be giuen you, and you shall finde, and it shall bee opened vnto you.* For as *Laban* kept *Iacob* a long while from his youngest daughter, whom he loued best, that his loue might bee more increased continually: so God oftentimes holdeth vs a while in suspence, that hee may the more sharpen our appetite, and inflame our [e] desire. Because, saies *Gregory*, The more earnestly hee is desired of vs, the more sweetely hee is delighted in [f] vs. Wherefore, as a marchant beeing

[e] *Vt accendantur desideria. Martial. Epist. ad Toles. Quo à nobis auidius desideratur, eò de nobis suauius lætatur.*

being about to put money into a bagge, and perceiuing the bagge will ſcarce hold all the money, firſt ſtretches out the bag, before hee put in the money: after the ſame ſort, in this caſe, dealeth God with vs. God knowing that thoſe bleſſings, wherewith vpon our prayers he purpoſes to inrich vs, are ſo great, that our hearts as yet are not capable of them, ſtayes awhile, till afterwards when our hearts are more inlarged, and ſtretched out like a wide bag, wee may then receiue them, when we are fitter for them. Whereupon the princely Prophet ſaies, Lord, I cry vnto thee in the day time, and thou heareſt not, alſo in the night time, and yet this is not to be thought folly to g me. Some perhaps would thinke it a great point of folly, for a man to call and crie vnto him, who ſtops his eares, and ſeemes not to heare. Neuertheleſſe, this folly of the faithfull, is wiſer then all the wiſedome of the world. For we know well enough, that howſoeuer God ſeeme at the firſt, not to heare, yet, The Lord is a ſure refuge *in due time*, *in* h *affliction*. Firſt, *in due time*; then *in affliction*. Becauſe, for the moſt part, in helping vs, God rather reſpects the

g Pſal. 22. 2. *The Septuagint, interpretantur.*

h Pſal. 9. 9.

the due time, then the affliction. So that although, as ſoone as we pray, he doe not alway preſently free vs from affliction, yet if we can be content to wait a while, tarry the Lords leiſure, in his due time, he will ſurely releeue vs: And therefore it is ſaid here, not as in the time preſent, but as in the time to come, *And it ſhall be giuen you, and you ſhall finde, and it ſhall be opened vnto you.*

Now then in this whole ſentence, two principall parts would be conſidered. The firſt, what we in our praier muſt performe to God. The ſecond, what God for our prayer will performe to vs. What we in our prayer muſt performe to God, is in theſe words, *Aske, ſeeke, knocke. Aske*, with the mouth, *ſeeke* with the heart, *knock* with the hand. What God for our prayer will performe to vs, is in theſe words, *And it ſhal be giuen you, and you ſhall find, and it ſhall be opened vnto you. And it ſhall be giuen you*, that is for temporall things: *and you ſhall find*, that is for ſpirituall things: *& it ſhall be opened vnto you*, that is for eternall things. *Aske, ſeeke, knock, & it ſhall be giuen you, and you ſhall finde, and it ſhall be opened vnto*

You. First we muſt *aske* with the mouth. *Ioakim* the Virgin *Maries* father, going to the wilderneſſe to pray, ſaid thus: *Prayer ſhall be my meate and (i) drinke.* Whereby it is euident, that as meate and drinke, the naturall food of the body, muſt goe in at the mouth: ſo on the other ſide, prayer, the ſpirituall food of the ſoule, muſt goe out of the mouth. Which is the reaſon, why *Pythagoras* willed his ſchollers to pray aloud. (*k*) Not that he thought that God could not otherwiſe heare, but to teach vs, as *Clemens* noteth (*l*) that as our dealing with men muſt be as in the ſight of God: ſo our prayer to God, muſt be as in the hearing of men. *Ezechias* King of the Iewes, witneſſeth of himſelfe, that praying in his ſickneſſe, he chattered like a young ſwallow. (*m*) Now we know by that prouerbe, which forbiddeth to keep ſwallowes vnder the ſame roofe where we keepe our ſelues, that no bird is ſo troubleſome for chattering, as the ſwallow is. His meaning then was this: that as a yong ſwallow openeth her mouth, and neuer leaues yawning vnto the dam, till ſhee be ſatisfied, ſo he opened his mouth, and as the Prophet *Eſay* ſaies (*o*) kept no ſilence,

i Cibus potuſq; mihi erit oratio.

k Sonora voce precari.
l Strol. 4.

m Eſay 38. 14.

o 62.2.

lence, neuer left *asking*, gaue the Lord no reſt, vntill he had mercy vpon him. *Balaack* King of the Moabites, ſpeaketh thus: (p) Shall this multitude licke vp all that are round about vs, as a calfe licketh vp the graſſe of the field? Now we know that a calfe licketh vp the graſſe of the field with his mouth. The thing then which he feared, was this: leſt the Iſraelites ſhould licke vp, that is, ouercome and deſtroy him, and all his, with the *asking* of their mouthes, with their prayers to God, which are called q the calues of the lips, euen as a calfe licketh vp the graſſe of the field. The Church wiſheth the Southerne winde would blow, that her Spices might flow foorth r. The Southerne winde, is the milde and comfortable Spirit of God. The Spices are the prayers, the ſweet odours of the Saints. So that we wiſh the Southerne winde would blow vpon vs, that our Spices may flow forth, when as we wiſh the holy Ghoſt would worke vpon vs, that our prayers might flow forth. That as God breatheth in his Spirit into vs, by the inſpiration of grace: ſo wee might breathe out our Spirit vnto God, by the inſpiration of prayer. According to

p Num. 22. 4.

q Oſea 14. 3.

r Cant. 4. 16.

that of the Prophet, [s] *I opened my mouth and drew in breath. I drew in breath*, theres inſpiration. *I opened my mouth*, theres reſpiration. So that they which neuer open their mouthes to *aske*, are dumbe fiſhes, which haue liues, and breathe not, or elſe dead Idols, which haue mouthes and ſpeake not: Whereas in truth, euery one that hath an eare to heare, ought to heare; and ſo euery one that hath a mouth to ſpeake, ought to ſpeake. Speake vnto the rocke, ſayes God to *Moſes*, (*t*) when the children of Iſrael wanted water in the wilderneſſe. And after the ſame manner, when we want the water of comfort in the wilderneſſe of this world, we muſt *aske* it of God, we muſt ſpeake for it vnto the Rocke Chriſt Ieſus. For it was his onely requeſt he made to his Spouſe, when he tooke his very laſt farewell of her vpon earth, Let me heare thy voyce. [u] As if Chriſt ſhould ſay thus to his Church: My deareſt, now I am ready to aſcend vp vnto my Father. Howbeit in the meane while, I will not leaue you comfortleſſe. But though I ſhall be abſent from you in body, yet I will be preſent with you in ſpirit, alwayes beholding your order of

[s] Pſalme 119.131

[t] Numbers 20. 8.

[u] Can. 8. 13.

ſeruice,

ſeruice, and hearing your praier vnto me. Therefore let vs not hereafter be ſtrange one to another, but let tokens of louing kindneſſe paſſe continually betwixt vs, I will ſend downe to you my Spirit like tongues of fire. Send you vp to me your praier, like pillars of ſmoake. And in caſe you want any thing at any time, doe no more, but let me heare your voice, let me by a praier, as by a letter from you vnderſtand it, and you ſhall haue it. *Aske*, and it ſhall be giuen you.

Yet is it not enough for vs, to aske with the mouth: we muſt alſo ſeeke with the heart. For ſeeking with the heart, hath oftentimes preuailed, without the asking of the mouth. But asking with the mouth, could neuer yet obtaine any thing of God, without the ſeeking of the heart. Therfore *Hierome* findeth himſelfe greatly grieued, that now and then in praier time his mouth and his mind went not both together. My mind, ſaies he,[x] is wandring or walking in this or that gallery, or elſe telling or counting this or that ſumme of money, or diuers other waies miſ-led & ſeduced. This is Satans ſubtilty, to be then moſt buſie

x *Aut per porticus deambulo, aut de fœnore cogito. In dialog. aduerſus Lucifer.*
Ipſo in tempore, quo eleuare mentem paramus inſerris manibus cogitationibus ad terrena plerumque deiicimur. Amb. de fuga ſeculi c. 1. citante, Aug. cont. Iul. l. 2.

busie in tempting of vs, when we are most busie in praying to God. As when two goe to law one with another, the plaintife will doe what he can to hinder the defendant, that the Iudge may not heare what he is able to say in his owne cause: in like sort the Diuell, the common plaintife, the common accuser of all mankind, when he seeth vs vpon our knees, pleading for our selues by prayer, and seeking fauour and pitty of God, the Iudge of all, then doth he most interrupt and disturbe vs. And euen as the Furies are described to haue snakes and serpents vpon their heads, in stead of hayre: So Satan distracts our mindes, and makes vs like furies, putting pestilent and noysome cogitations into our heads, in stead of deuout and holy affections. Which is the cause why *Iob*, y before he fell downe vpon the ground to pray, did shaue his head, did shaue and cut off all idle and earthly thoughts, which are nothing else but snakes and serpents, suggested by that old Serpent the Deuill. For blessed *Iob* knew right well, it was vnpossible God should heare him, if he heard not himselfe. No, no, saies God, I will neuer heare such a people, because this

y Iob 1.20.

this people draw neere to mee with their mouthes, and honour me with their lippes, but their hearts are farre from [z] mee. What then saies the Apostle? I will pray with my breath, or with my mouth: yea, and I will pray also with my vnderstanding, or with my [a] heart. Seeing indeede fiue words, though they were no more, comming from a well disposed and a faithfull heart, are a thousand times better, then ten thousand words, which are neuer at all vttered, but muttered onely and mumbled vp in the mouth. Gods promise to his people is this, You [b] shall *seeke* mee, and you shall finde mee, because you shall seeke mee with your whole heart. Gods performance of his promise is this, [c] You haue sought me, and you haue found me, because you haue sought mee with your whole heart. Therefore when thou seekest, *seeke* with thy heart; when thou prayest, enter into thy chamber. Thy lippes are but the chamberdore. So that, when thou hast opened the dore of thy lips, then thou must enter into the very chamber of thy heart. That thy praier may not bee an emptie or a windie praier, puft or blowne from the

[z] Esay 29.13.

[a] 1 Cor. 14.15.

[b] Deut. 4. 29.

[c] Ierem. 29.13.

lungs, or from the lippes: but a hearty and a pithy praier, a ſacrifice which hath marrow and [d] fatneſſe, ſuch a Sacrifice as *Dauid* offered, when as hauing firſt ſaid, *My heart hath failed (e) me.* I haue loſt my heart: anon after he ſaies, *I haue* now, O Lord, *found my heart* againe *to pray vnto thee. (f) Salomon* deckt and garniſhed his Temple, before he praied in it: and ſo before thou praieſt, prepare thy (*g*)heart. Be ſure thou finde and furniſh thy heart, which is the true Temple of him, who is greater then *Salomon.* And as that woman that ſought her groat, ſwept ouer all the whole houſe; ſo when thou ſeekeſt any thing of God, ſweepe ouer the whole houſe of thy [h] heart: ſay with *Manaſſes,* O Lord, I bow vnto thee the knees of my heart: ſeeing thou haſt ſaid, Seeke yee my face, thy face, O Lord, doe I *ſeeke:* yea, I doe ſeeke thee with my whole heart, ſeeing thou haſt ſaid, *Seeke,* and you ſhall find.

Yet it is not enough for vs to ſeek with the heart: we muſt alſo *knocke* with the hand. For he that was borne blind, could notwithſtanding both ſee and ſay, that God heareth not ſinners; but that euery one which

d *Medullatum ſacrificium.* Pſal. 66. 15.
e Pſal. 4.
f *Inueni cor meum.* 1 Samuel 7. 27.
g Eccleſi. 18. 21.
h Pſal. 11. 1.

which calleth vpon the name of the Lord, muſt depart from iniquity. So that it is to little purpoſe, for a man to ſeeke, though with neuer ſo faithfull a heart, except alſo he *knocke* with a righteous hand. The Heretikes called *Euchitæ*, profeſſed to doe nothing elſe but pray. Becauſe the Apoſtle exhorteth vs to pray continually. But they did not conſider that to pray alwaies, is to ſerue God alwaies: And that godly life *knocks* aloud, and is a perpetuall praier to God. So that profeſſing to pray, and to do nothing elſe, in effect they did nothing leſſe. Seeing as *Theodoret* reporteth of them, They did [h] nothing for the moſt part, but ſleepe. Whereas in *Baſils* iudgement, a praier ſhould be filled, (*i*) not with ſyllables, or good words, ſo much, as with good works which none can doe: who either with theſe Heretikes, doe nothing at all, or elſe no good thing at all, but only that which is ill with others. When you ſhall multiply your praiers vnto me, ſaies God, (*k*) I will not heare you, becauſe your hands are full of blood. If a ſubiect ſhould offer vp a ſupplication, hauing his hands imbrued in the blood of the Kings ſonne, tell

h *Vt plurimum dormiunt.*

i *Non ſyllabis, ſed factis & operibus.*

k Eſay 1. 15.

tell me, I pray you, what thinke you? how would the King take it? would hee grant him his requeſt, trowe you? or rather would hee not bee moſt wrathfully incenſed, and enraged againſt him? And euen ſo doth God take it at our hands, when we *knocke* with bloody & vncleane hands, preſuming ſtill to pray, and yet continually crucifying the Sonne of God by our ſins. Therefore ſay the godly, Let vs lift vp our hearts with our hands [l]. They ſay not Let vs lift vp our hearts alone: but let vs lift vp our hearts with our hands. Let vs not only ſeek with our harts, but alſo *knock* with our hands: yea euen with innocent hands. And another: [m] Let my praier be directed vnto thee as incenſe: and let the lifting vp of my hands, be an euening ſacrifice vnto thee. And yet another: I will that meu pray euery where, lifting vp pure hands [n]. For as the precious ſtone *diacletes*, though it haue very many excellent ſoueraigneties in it, yet it loſeth them all, if it bee put in a dead mans mouth; ſo praier, which is the only pearle and iewell of a Chriſtian, though it haue very manie rare vertues in it, yet it loſeth them euery one, if it bee put into a mans mouth,

l Lam.3.41.

m Pſal.141.3.

n 1 Tim.2.8.

mouth, or into a mans heart either, that is dead in ſinne, and doth not knocke with a pure hand. Hence it is that the Church is ſaid to bee perfumed with frankincenſe and myrrh. o By frankincenſe is meant a burning feruencie of affection, when as an enflamed heart ſeeketh. By myrrh is meant, mortification and dying vnto ſinne, when as an vndefiled hand *knocketh*. As when the Church ſaies, p My hands droppe downe myrrh, and my fingers pure myrrh vpon the handles of the barre. This is that holy perfume of the Tabernacle which God appointed to bee made of *pure myrrh and frankincenſe, of each like waight*. q Note that, *Of each like waight*. But wee for the moſt part marre it in the making. For wee put into this perfume of praier, whole pounds of frankincenſe, but not a dramme, nay ſcarce ſo much as one graine of myrrh. Wee put into it much frankincenſe, much pretence of faith, much ſhew of ſeeking with the heart, but little myrrh, little true mortification, little holineſſe of life, little ſound knocking with the hand. Nay, that which is moſt lamentable, or rather moſt deteſtable of all, ſome are not aſhamed in ſtead of this pure

o Cant. 3.6.

p Cant. 5.5.

q Exodus 30.34.

pure myrrh, to put in the very drugges, and the dregges of their vile ſinnes: which is the cauſe why many a mans praier is ſo lothſome, and ſo odious to God. Whereas if we would make this perfume, as it ſhould be made, according to Gods preſcription, and put in as much of the myrrh as of the frankincenſe, *of each like waight*, then I aſſure you, no pomander which is made of Amber and Muske, would be ſo pleaſant in the noſthrils of God, as this Perfume of Praier, wherewith the Church is perfumed, which is made of Frankincenſe and Myrrh. Of frankincenſe, in a heart that ſeeketh, and Myrrh, in a hand that knocketh. When *Moſes* prayed in mount Oreb, (r) his hands were holden vp by *Vr* and *Aaron*. Yea they did not onely hold vp his hands, but alſo they held his rod in his hands. Now the rod of *Moſes* was a figure of the croſſe of Chriſt. Whereby we are taught, that we muſt not *knocke* with our owne hands, but with *Moſes* rod in our hands, not truſting to be heard for the workes of our owne hands, for our owne merits, but for Chriſts mercies. For this rodde of *Moſes* is the croſſe

r Exodus 17. 5.

croſſe of Chriſt, the key of *David*, the key wherewith *Elias* (s) *knockt*, or rather indeed he ſtood not without, knocking like a ſtranger, but with this key of prayer, hee lockt and unlockt heaven at his pleaſure. Among them that haue beene borne of women, there hath not riſen vp a greater then *Iohn* Baptiſt. Not a greater. True, Onely the firſt *Iohn* Baptiſt, *Elias* was as great, as the ſecond *Elias Iohn* Baptiſt. For both of them came in one and the ſelfe-ſame ſpirit, in one and the ſelfe-ſame power. No maruel then though *Elias*, being ſuch a holy man, one while by turning the key one way, did locke vp the whole heauen, another while by turning the ſame key of prayer as much another way, in the turning of a hand, did vnlocke all the doores and windowes of heauen, and ſet them wide open. Why doe ye maruell at this? Euen we, we our ſelues I ſay, ſhall bee able to doe as much as euer *Elias* did, if wee come in the ſpirit and power of *Elias*, as *Iohn* Baptiſt did. If wee haue ſuch a ſpirit in our heart to ſeeke, and ſuch a power in our hand to knocke, it ſhall likewiſe bee opened vnto vs. For Chriſt hath ſayd heere, *Knocke*, and it ſhall bee

(s) Iam. 5. 17.

be opened vnto you. Thus much for the first part, what we in our prayers must performe to God, in these words, *Aske, seeke, knocke.*

The second part followeth, what God for our prayer will performe to vs, *And it shall bee giuen you.* That's for temporall things. In another place it is said, Giue, and it shall be giuen you. Here, Aske, and it shall bee giuen you: So that it is all one with God. We may get as much of him by asking, as by giuing. By asking, that which wee haue not, as by giuing that which we haue. Yet S. *Iames* sayes, [t] you aske, and it is not giuen you. But the reason followes, Becauſe you aske amiſſe: For you aske temporall things, to consume them vpon your lusts. Now though this be the end which thou intendest, yet thou darest not confesse so much with thy mouth. Therefore then perhaps thou mayest aske and misse, when as thou dost aske amiſſe. When as, sayes *Bernard*, [u] either thou dost aske from the written word, or else thou dost not aske for the begotten Word. Seeing euery thing which we aske, as it must be assured and war-

[t] 4. 3.

[u] *Aut præter verbum petis, aut propter verbum non petis.*

warranted to vs by the Scripture, which is the written Word; ſo it muſt be countenanced and commended to God by Chriſt, which is the begotten word. Now both theſe words, written and begotten, preſuppoſe a mouth. Which if they bee in thy mouth, then Gods promiſe is plaine, Open thy mouth, and I will fill it. Aske of mee, and I will *giue* thee the heathen for thine inheritance. For the eyes of the Lord, are vpon the righteous, and his eares are in their × prayers. Hee ſaies not, their praiers are in his eares, but his eares are in their praiers: To ſignifie, that though our prayers be ſo weake, that they cannot pierce thorow the cloudes, and much leſſe enter into the eares of the Lord of Hoaſtes, yet that hee will bowe downe, and incline his eares vnto our praiers. So that though our praiers cannot bee in his eares, yet his eares ſhall bee in our praiers. A captaine of the Hoaſt of Iſrael being cut off by the time, before hee could cut off all his enemies, ſpake to the ſunne, ſaying, *Sunne, ſtand thou ſtill.* This was a temporall thing, euen time it ſelfe which he praied for. But there was neuer ſeene ſuch a day, neither before nor ſince, wherein

× *Aures eius in precibus eorum.* Pſal. 34. 16.

wherein the Lord obeyed the voyce of a man. *y* His prayers were not in the eares of the Lord. They went vp to the Sunne, and no further. Yet the eares of the Lord were in his prayers. For the Scripture saies not that the Sunne obeyed, but that the Lord obeied the voice of a man. To signifie, that not onely God himselfe will yeeld vnto vs, but also if the Sunne, or any other of his creatures, should refuse to giue vs our asking, yet that he will command and compell them also, with himselfe to serue vs. And what man then will not obey the voyce of the Lord, seeing the Lord will obey the voice of a man? *Pharaoh*, being plagued with frogs, got the man of God to pray for him, *And the Lord did according to the word of Moses.* (z) And the Lord obeyed the voyce of a man. *Moses* did according to the Word of the Lord. That is plaine. The Lord did according to the word of *Moses*. That is strange. Yet thus it is. And this it shewes; that if *Moses* will doe according to the Word of the Lord, the Lord will doe according to the word of *Moses*. If we will keepe his precepts, he will fulfil our prayers. He will fulfill the desires of them

y Ios. 10. 14.

z Exodus 8. 13.

them that feare him, hee alſo will heare their crie, and will helpe them, I haue cried, ſaies the Pſalmiſt, becauſe thou haſt heard me [a]. One would thinke he ſhould haue ſaid contrarywiſe. Thou haſt heard mee, becauſe I haue cried. Yet hee ſaies, I haue cried, becauſe thou haſt heard mee. To ſhew, that crying doth not alwaies goe before hearing, with God, as it doth with vs: but that God will not only heare our crie, but alſo heare vs before wee crie, and will helpe vs. And that which is moſt admirable of all, though it were a thing which once he purpoſed neuer to *giue* vs, yet if we aske it, he will reuerſe and repeale his owne ſentence, to pleaſure vs. God once repented him, that hee had made man, and ſaid, I will deſtroy man whom I haue made, from the face of the earth, yet when *Noah* had built an Altar and praied to God [b], The Lord ſmelled a ſauour of reſt, and ſaid in his heart, I will not henceforth curſe the earth any more for mans cauſe. God once was ſo diſpleaſed with his people, that he ſaid flatly, [c] I tel you truly I wil deliuer you no more. Yet whē they asked a deliuerer of him, his very ſoule was grieued within him, for the miſery of

a Pſal. 17. 6.

b Gen. 8. 21.

c *Non addam vltra vt liberem vos.*

Israel, and hee *gaue* them *Iephte* to deliuer them from their enemies [d]. God once sent *Nathan* with this message to *Dauid*. As the Lord liueth, the man that hath done this thing, shall surely die, yet when *Dauid* had asked forgiuenesse, and said, Haue mercy vpon me, O Lord, after thy great goodnesse, and according to the multitude of thy mercies, doe away mine offences; God sent the same Prophet with a contrarie message [e]. The Lord hath taken away thy sinne, and thou shalt not die. God once sent *Esay* with this message to *Ezechias*, Set thy house in order, for thou shalt die, and not liue, yet when *Ezechias* had turned him toward the wall, and wept, and praied, & said, O Lord, remember how I haue walked before thee in truth, and with a perfect heart; God sent the same Prophet with a contrarie message. [f] Thus saith the Lord, I haue heard thy prayers and thy teares, and now behold, thou shalt liue and not die. Then did the King reioyce in thy strength, O Lord, exceeding glad was he of thy saluation. For thou diddest grant him his owne desire, and diddest not deny him the request of his lippes. He asked

d Iud. 10. 16.

e 2 Sam. 12. 13.

f 2 Reg. 20. 6.

asked life of thee, and thou gauest him a longer life, euen fifteene yeeres longer. As also here thou dost promise vs, both for this life, and for all temporall things concerning this, yea though it bee a thing, which once thou haddest purposed neuer to giue vs, *Aske, and it shall be giuen you.*

Yea, not onely God will giue you temporall things, but also *you shall finde* spirituall things. Yet the Church sayes, g I sought him whom my soule loued: I sought him, and I found him not. But the reason goes before, because she sought him in her bed: she sought him not with her heart. My soule loueth him, saies she: yet at that time her heart loued her bedde better. Therefore saies *Augustine*, h *Seeke* what you seeke, but seeke not where you seeke. Seeke Christ: thats a good what. Seeke what you seeke. But seeke him not in bed. That is an ill where. But seeke not where you seeke. *Moses* found Christ, not in a soft bedde, but in a bramble bush. So that the bedde is no fitte place to *finde* him in, who had not where to rest himselfe. But goe into the garden among the bramble bushes, and there you shall finde

g Can. 3. 1.

h *Quærite quod quæritis, sed non vbi quæritis.*

him not sleeping, but sweating droppes of blood for your redemption, and calling you to him, [i] Come vnto mee all you that labour, (not you that lye a-bed, and are secure, but you that labour) and are heauie laden, and I will refresh you. Take my yoke vpon you, and you shall *finde* rest for your soules. If you seek rest with your hearts, with your soules, you shall find rest for your soules, and that rest also, which is not to be found in the bedde of pleasure, but in the yoke of Christ. If thou seekest for this spirituall rest, as for siluer, and search for it, as for treasures, [k] then shalt thou vnderstand the feare of the Lord, and *finde* the knowledge of God. Therefore seeke the Lord, not in the bedde of sensuality, but where he may be found. And seeke the Lord while hee may bee found [l]: Or rather indeed, though not in what place soeuer, yet at what time soeuer wee sinners seeke, we shall be sure to *finde* him, that saies, I am found of them that sought me not [m]. So that no man seeking God, shall returne with a *Non est inuentus*: but we that haue erred and straied like lost sheepe, shall find him, or rather wee shall be found of him before we

i Mat. 11. 29.

k Prou. 2. 5.

l Esa. 55. 6.

m Esa. 65. 1.

we ſeeke him. And that which is moſt wonderfull of all, we ſhall not onely *finde* oftentimes before we ſeeke, but alſo wee ſhall finde much more then wee ſeeke. That good *Centurion* [n] ſought onely one word, *Dic verbum*, ſaies he, but he found more. Chriſt vttered not onely one word whereby his ſeruant was healed, but alſo very many words, wherein he gaue himſelfe a moſt ſingular praiſe and commendation for his faith. *Dymas* the thiefe on the right hand [o] ſought onely to bee remembred, when Chriſt ſhould come into his kingdome, but hee found more. What talkeſt thou of beeing remembred, ſaies Chriſt, as though thou ſhouldeſt be farre from mee out of my ſight? Tuſh, man, I will doe more for thee then ſo? Thou ſhalt not only be remẽbred, but thou ſhalt be with me. And why ſaieſt thou when I come into my kingdome? as though it would bea long while firſt? This very day ſhalt thou be with me in my kingdom: *this day ſhalt thou be with me in Paradiſe*. That needy man in the Goſpell [p] ſought onely to borrow three loaues, but he *found* more. God his good friend bade him welcom at midnight, and did not onely lend him, but

n Math 8.8.

o Luk.23.42.

p Luk.11.19.

frankely and freely giue him, not onely three loaues, but as many as hee needed, *Hee gaue him as many as hee needed. Salomon* q ſought onely wiſedome, but hee *found* more. Seeing he ſought firſt the kingdome of God, and the righteouſneſſe therof, all other things beſides were added vnto him. Wherefore if any man want wiſedome, or any ſuch ſpirituall thing, let him with *Salomon* ſeeke it of God, and he ſhall *finde it*. Yea we ſhall finde infinitely aboue meaſure, more then we ſeeke, or can deuiſe to ſeeke of him that ſaies, *Seeke, and yee ſhall finde.*

q 2 Chro. 1. 2.

Yea, not onely you ſhall finde ſpirituall things, but alſo *it ſhall be opened vnto you*, thats for eternall things: yet we read that ſome began to knocke, ſaying, r *Lord, Lord, open vnto vs*, and it was not *opened* vnto them. But the reaſon is euident elſewhere. Becauſe they did not knocke with their hands. They had, I grant Lampes in their hands, but they had not oyle in their lampes. So that all their knocking was but as a ſounding braſſe, or as a tinckling cimball. Whereas if we would knocke to purpoſe indeed, the way were, as Chriſt teacheth vs elſewhere, not to crie, Lord, Lord,

r Luc. 13. 24.

Lord, but by ſetting to our hands, to doe and worke the will of our heauenly Father. Loe yee, ſaies *Chryſologus*, [f] how loth our good Lord is to deny vs any thing, ſeeing though hee were neuer ſo much diſpoſed to keepe vs out, yet here he teacheth vs a way, how we may breake open the dores, and preſſe in vpon him, and get the kingdome of heauen whether he will or no, by the violence and force of faith from him. For there is a great difference betweene *Dines* and God, though there be a great agreement betweene *Lazarus* and vs. *Lazarus* [t] was a begger full of ſores: ſo are we all by nature beggers, ſtanding without, and knocking at the doore. Yea, his body was not ſo full of ſores, as his ſoule is of ſinnes. *Lazarus* deſired to bee relieued with the crummes of bread, which fell from the rich mans boord: ſo haue we all neede, God wote, to be refreſhed with the crums of mercie, which fall from our maſters table, yet in one reſpect we are better then *Lazarus*. In that it was his hard happe, to knocke at the doore of a cruell, a wretched, a miſerable caitiffe, who would ſee no time to *open* vnto him. But we knocke at the dore

[f] *Ex quam negare nollet, qui ſibi etiam negaret, qualiter extorqueret cum oſtenderit.*

[t] Luk. 16. 20.

of a moſt kind, a moſt liberall, a moſt mercifull father, who as ſoone as he heareth vs rapping with a liuely faith, which worketh by charitie, hath no power to keepe vs out any longer: but preſently hee *openeth* vnto vs. And euen as S. *Peter*, u when he ſaw that lame cripple lying vpon the ground, craning an almes at the beautifull gate of the Temple, ſaid vnto him, Siluer and gold haue I none, but ſuch as I haue, health, and recouerie I giue thee: ſo Chriſt, when hee ſeeth vs lying proſtrate, groueling on the ground before him, and knocking for an almes at the beautifull gate of his holy Temple, by and by *openeth* vnto vs, and giues vs not ſiluer or gold, or any ſuch corruptible thing, but health and ſaluation to our ſoules, and all the ineſtimable riches of his glorie, and all the eternall pleaſures of his kingdome. O that ſom of you would a little trie whether this be true which I ſay, or no! that you would bounce as hard as euer you can, at this beautifull gate, & ſay with the Pſalmiſt, x Ariſe, ariſe, O Lord, why ſleepeſt thou? I warrant you, you ſhould heare him anſwer you in another Pſalme. y Now for the pitiful cõplaint of the poor, I wil ariſe, ſaith

u Act. 3. 2.

x Pſal. 44. 23.

y Pſal. 12. 5.

ſaith the Lord; I will ſleepe no longer, I will ariſe and *open* vnto them. So it was *opened* to the poore [z] Publican. Hee went vp to the Temple to pray, and when hee came thither, hee knocked his breſt and ſaid, Lord, be mercifull vnto mee a ſinner. Therefore the dore of mercie was *opened* vnto him, and hee went home, euen into heauen his long home, more iuſtified in the ſight of God, then that other which iuſtified himſelfe. So was it *opened* to S. *Steuen*, [a] Hee was brought out to bee ſtoned. But when he came forth, the very ſtones could not knocke him ſo hard, as his prayer knockt heauen gate, when as he ſaid, Lord Ieſus let mee in, Lord Ieſus receiue my ſpirit. Therefore the gate was *opened* vnto him. Hee ſaw the heauen opened, and Ieſus ſtanding at the right hand of God, where hee within a while after, ſhould ſit himſelfe. So was it *opened* to King [b] *Dauid*. Hee knockt very imperiouſly, not like a petitioner, but like a cómmander. Lift vp your heads, ô ye gates, & be ye lift vp ye euerlaſting doores, that the King of glory may come in. Open vnto mee the gate of the righteous, that I may enter in & praiſe the Lord. And when the

z Luk. 18. 13.

a Act. 7. 56.

b Pſal. 118. 19.

the gate was *opened*, as hee was entring in, he pointed to it, and ſaid, This is the gate of the righteous, the iuſt ſhall enter into it. So it was *opened* to S. *Paul*. [c] He was caſt downe into the very loweſt dungeon. All the chaines of darkneſſe, and euen hell it ſelfe, could not haue held him faſter, then that dungeon did, yet at midnight, when he prayed and knockt, ſuddenly all the priſon dores flew *open*, yea all the dores of heauen likewiſe ſtood open, and that which is moſt maruellous of all, they ſtood ſo wide open, that not onely S. *Paul* himſelfe went in, but alſo *Stephanas* the iayler, and his whole houſhold, whom hee at that time conuerted and baptized, did enter in with him. So that all, all eternall things are ours, and nothing can preuaile againſt vs, if wee knocke as wee ought. Not the brazen gates of hell to ſhut vs in, nor the golden gates of heauen to ſhut vs out. For Chriſt hath ſaid here, Knocke, *and it ſhall be opened vnto you*. Thus much for the ſecond part, what God for our prayer will performe to vs in theſe words, *And it ſhall be giuen you, and you ſhall finde, and it ſhall be opened vnto you.*

[c] Act. 16. 26.

Now

Now then my deare brethren, giue me leaue, I beſeech you, to ſpeake vnto you, me, I ſay, that am the ſeruant of God, and your ſeruant for God, as *Naaman* the Syrians ſeruants ſaid vnto him: Father, ſay they, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much more then, when hee ſayeth vnto thee, Waſh and bee cleane? Brethren, I ſay, if he that is more then a Prophet, had commanded you a great thing, would you not haue done it? how much more then when hee ſayeth vnto you, Waſh and bee cleane, Aske, and it ſhall be giuen you? Hee deſires to bee deſired. And he hath not his owne will, except we haue ours. But we may haue what we will for asking. God doth ask no more of vs, but onely that we would vouchſafe to aske him. Doe no more ſaies hee, but aske and haue: Doe no more but ſeeke, and finde: Doe no more but knocke, and enter in. O how eaſily, and yet how powerfully doth prayer worke? It ouercommeth all Beaſtes: The Leuiathan, the ſtrength of all Gods creatures, was ſo ſubdued by prayer, that whereas otherwiſe he might haue beene a gulfe to ſwallow

low vp *Ionas* quicke, and for euer to deuoure him, hee became a ſhippe to ſaue him. It ouercommeth all men. *Iacob* giueth *Ioſeph* one portion aboue his brethren, which he got of the Amorites, by his ſword and by his bow. But the Chaldee Paraphraſt tranſlates it, *By my prayer, and by my ſupplication.* Which tranſlation proueth, that prayer is the ſword, and ſupplication is the bowe of a Chriſtian, wherewith he ſubdueth all his enemies. It ouercommeth the Diuell himſelfe. Prayer and faſting are the chiefeſt meanes to caſt him out. If we reſiſt him by prayer, he will flie from vs. Yea the moſt ſilly beaſt in all the forreſt, is not ſo much affrighted and amazed, when a lyon roareth, as this cowardly beaſt the diuell is daunted and terrified, when a Chriſtian prayeth. What ſhall I ſay more? It ouercommeth him that cannot bee ouercome, making the Virgins ſonne ſtoope downe, and condiſcend vnto vs. I pray thee let mee goe, ſayes hee, to one that wraſtled with him all the night long by prayer. If thou wilt bee a ſuter to God, God will be a ſuter to thee. If thou wilt pray vnto God God will pray vnto thee. I pray thee ſayes he,

he, let mee goe. But what doth Iſrael anſwer? I will not let thee goe, except thou bleſſe me. No will? It is not belike now as God will, but as man will. God is taken captiue by prayer, and become a priſoner to man, and ſtands at his courteſie, who ſayes, I will not let thee goe, except thou bleſſe mee. And that which is more then all this, if more may bee, praier ouercommeth God, not onely being well pleaſed, as he was with Iſrael, when any child may deale with him, but alſo being diſpleaſed, as he was with the Iſraelites, when no man may come neere him, when his wrath burneth as fire, when hee thunders from heauen, and teares the cloudes in pieces, and cleaues the rockes aſunder, and ſhakes ſand and ſea together, and makes the whole earth in a trembling fitte of feare, flie away from him. Yet if ſome *Moſes* doe but ſtand vp in the gap and pray, all his omnipotent power ſhall come to nothing: God ſhall not be able, though he be neuer ſo angry, to enter vpon the breach, but prayer ſhall haue the victorie, and get the conqueſt of him. Wherefore beloued, once againe I ſay, let vs alwayes intrench our ſelues within this inuincible bulwarke of prayer.

prayer. Our whole life alas, as wee haue made it by ſinne, is moſt miſerable. There is no man aliue, if hee had knowne before hee was borne, what miſeries would haue befallen him in this life, but would haue wiſhed I warrant you, with all his heart, that which was the Wombe of his birth, had beene the tombe for his buriall. But in all the calamities of this life, our onely comfort is prayer. In all the afflictions of this life, our onely fortreſſe is prayer. Prayer, whereby wee are oftentimes in ſpirit with the Apoſtle, rapt vp into the third heauen, where wee that are otherwiſe but Wormes, walke with the Angels, and euen continually talke with God. Hence it is, that holy men and women in former times, could neuer haue enough of this exerciſe. *Nazianzen* in his Epitaph for his ſiſter *Gorgonia*, writeth, that ſhee was ſo giuen to prayer, [c] that her knees ſeemed to cleaue to the earth, and to grow to the very ground, by reaſon of continuance in prayer. *Gregorie* in his Dialogues writeth, that his aunt *Tranſilla* beeing dead, was found to haue her elbowes as hard as horne. Which hardneſſe ſhee got by leaning

[c] *Vt genua terræ conterèrint.*

ning to a deske, at which ſhee vſed to pray. *Euſebius* in his hiſtorie writeth, that *Iames* the brother of our Lord, had knees as hard as Camels knees, benummed and bereaued of all ſenſe and feeling, by reaſon of continuall kneeling in prayer. *Hierome* in the life of *Paul* the Eremite, writeth, that he was found dead, kneeling vpon his knees, holding vp his hands, lifting vp his eyes f. So that the very dead corps ſeemed yet to liue, and by a kind of religious geſture to pray ſtill vnto God. O how happy and how bleſſed, was that ſoule without the body, when as that body without the ſoule was ſo deuout! O that wee may bee, that wee may bee likewiſe, ſo happy and ſo bleſſed, as this holy man was, that wee may depart hence, in ſuch ſort as hee did, that is, in ſuch ſort as Chriſt did, who died in praier, ſaying, *Father, into thy hands I commend my ſpirit*, that our Lord when he commeth, may finde vs ſo doing, that when wee ſhall lie vpon our death-bedde, gaſping for breath, ready to giue vp the ghoſt, then the precious ſoule of euery one of vs, redeemed with the precious blood of Chriſt, may paſſe away in a prayer,

f *Etiam cadauera mortui officioſo geſtu precabatur.*

prayer, in a ſecret and ſweete prayer, may paſſe, I ſay, out of *Adams* body, into *Abrahams* boſome; Through the tender mercies of Ieſus Chriſt, to whom with the Father and the Holy Ghoſt, bee all honour and glory, power and praiſe, dignity and dominion, now and euermore.

Amen.

THE SICKE MANS COVCH.

A SERMON PREACHED before the most noble Prince HENRY *at Greenewich, Mar.* 12. *Ann.* 1604.

BY

THOMAS PLAYFERE Professor of Diuinity for the Lady MARGARET *in Cambridge.*



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TO THE RIGHT Honourable, my very good Lord, Sir Edward Denny, Knight, Baron of Waltham, grace and peace.



Ight Honorable, being appointed to preach the laſt Lent, I deliuered ſo much as filled vp the ordinarie time of an houre: but that was ſcarce halfe this Sermon. I vttered no more, to auoid the offence of the hearer; I write no leſſe, to procure the profit of the reader. For as tediouſneſſe, without regard of due time, eſpecially in ſo high a Preſence, ſooneſt offendeth: ſo fulneſſe, where the reader may peruſe more or leſſe at his pleaſure and leiſure, beſt of all edifieth. Therefore I thought good, in publiſhing this Sermon, rather to inlarge it to the comprehenſion I had conceiued and meditated in my minde, then to ſcant it according to that ſtrict compaſſe of time which I was tied to in

the Pulpit. For by this meanes all that will vouchsafe to looke into it, may make their profit thereby: they which were present, by vttering the whole, whereas they heard but halfe; they which were absent, by hauing the Preachers meaning, though they be vnacquainted with his affection. And yet perhaps it may please God to blesse this poore Exercise to diuers heauenly minded men in such sort, as they may take occasion by some things here intimated, not onely to conceiue more then they finde directly specified, but also to be more diuinely inspired and sweetly affected, then it pleased God to vouchsafe me of his grace, either at the preaching or penning of it. Howsoeuer, seeing this discourse exhorteth principally to repentance and patience in the time of sickenesse, and to a preparation of our selues by a good life vnto a happie death, which is a doctrine most necessarie in this great mortalitie, that hath lately beene, and is yet feared; especially also for that the greater part of it I neuer preached any where, but onely penned in my studie: I thought my selfe so farre bound in dutie to this blessed Church wherein we liue, as not to hide it in a Napkin, but according to the Apostles rule, if I haue found comfort my selfe by some meditations here opened, then to comfort them

them that are afflicted by the ſame comfort wherewith we our ſelues haue been comforted of God. And bethinking me of one vnder whoſe protection it might paſſe in publicke, I thought beſt to make bold with your Lordſhip. For though all ſorts peraduenture may be fitted with ſome thing or other in this plaine Sermon, which they may make vſe of, yet thoſe I am ſure will come me moſt thanke for my well-meaning endeauour, which haue had moſt experience and triall of Gods louing mercie in this kinde. Now your good Lordſhip hauing beene deliuered more then once or twice from dangerous ſickneſſe, haue learned ſuch patience, ſuch meekeneſſe, ſuch vnfained repentance, ſuch true mortification, ſuch aſſurance of Gods loue, ſuch confidence in Chriſt, ſuch other good vertues of a right ſanctified ſpirit, by this fatherly viſitation of the Lord, which is not wanting euen oftentimes to his deareſt children, as you could neuer haue learned, at leaſt-wiſe in the ſame meaſure, in health. Beſides, I haue beene ſo eſpecially beholding to your Honour, euen ſince you were firſt of S. Iohns Colledge, that I could not ſatisfie my ſelfe with the inward dutie and thankefulneſſe towards you, which I haue euer faithfully laid vp in my breſt,

except I also shewed the same by some such outward testimonie, as might cleare me to you and the world of vngratefulnesse. Wherefore I doe so presume to dedicate this small Labour to your good acceptance, as withall I heartily desire all those that shall receiue edification thereby, to pray together with me for the continuance of your Lordships good health and welfare, that long you may enen in this world enioy this your late honourable addition, and all other good gifts of God, and fauours of our gracious Soueraigne, to the benefit of this Church, and Commonwealth. From Cambridge the 28. *of Iune,* 1605.

Your Lordships euer
to command,

Thomas Playfere.

The Quotations in the Margent with figures, were, or should haue been, deliuered at the preaching: the rest with letters, are onely for the printing.

THE SICKE *Mans Couch.*

PSAL. 6. VER. 6.

I water my Couch with my teares.

NOthing is more delightſome then the ſeruice of God, then loue of Vertue: nothing more full of griefe and ſorrow, then ſinne, Gods commandements are not heauy, [a] yea, his yoke is eaſie, and his burden light. [b] On the other ſide, how deepely ſinne woundeth the very conſcience, the Heathen Orator confeſſeth, ſaying, I will not buy repentance ſo deare. [c] Agreeable to that of the Apoſtle, What fruit haue you of thoſe things, whereof you are now aſhamed?

a 1 Iohn 5. 3.

b Mat. 11. 30.

c *Non emam tãti pœnitere, Demoſt.*

med? For the end of thoſe things is death [d]. Looke how the Iſraelites wearied themſelues in clay and bricke, without any profit or reward; nay when they had done their very beſt, they were by *Pharaos* Taskemaſters well beaten for their paines [e]: Euen ſo the world, the fleſh, the deuill, as rigorous taskemaſters incite men to ſinne, but all the reward they yeeld them, is onely mortall and immortall griefe. And as the ſea roareth and foameth, and neuer is at reſt [f], after the ſame ſort, the wicked are like the raging ſea, foaming out their owne ſhame [g], and neuer reſt, till hauing made ſhipwracke of faith [h], they bee drowned in perdition and deſtruction. They which worſhip the beaſt, haue no reſt day nor night [i]. Now what beaſt ſo cruell as ſinne? which not onely killeth the body, as a beaſt doth, but ſlayeth the ſoule [k], yea, it deſtroyeth both body and ſoule in hell [l]. Therefore this indeed is the beaſt, which depriueth all thoſe that ſerue it of liberty and reſt. Of whom the Prophet *Ieremie* writeth thus; [m] They haue taught their tongues to ſpeake lies, and they take great paines to doe wickedly.

[d] Rom. 6. 21.
[e] Exod. 5. 14.
[f] Eſay 57. 20.
[g] Epiſt. Iude 13.
[h] 1 Tim. 6. 9.
[i] Reu. 14. 11.
[k] Sap. 1. 11.
[l] Math. 10. 28.
[m] Ier. 9. 5.

This,

This, holy King *David* had good experience of. Namely, that in ſinne, there is nothing but ſorrowes and paines: For lying here ſicke in his bed [1], and feeling this ſame ſickeneſſe to bee a ſtroke of Gods heauy hand for his offence, he cryes God heartily mercy and ſayes, Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. My ſoule alſo is ſore troubled, but Lord, how long wilt thou delay? Now that his ſoule is ſore troubled, he prooueth in this preſent verſe; I am weary of my groanings, euery night I waſh my bed, and water my couch with my teares. The ſoule muſt needs be ſore troubled, which is ſo grieuouſly tormented. Eſpecially in the words of my Text, by three notable amplifications, he ſheweth how ſerious and ſincere his repentance is. Firſt, ſaies hee, Not only I waſh, but alſo I *water*: Secondly, Not onely my bed, but alſo my *Couch*: thirdly, not onely with my groanings, but alſo with my *teares*. *I water my Couch with my teares.*

Hereupon I entitle this Sermon, The ſicke mans Couch.

Theſe will be very godly and ghoſtly meditations. The rather, in this time of Lent. Onely the worſt, I doubt, will be mine.

mine. For that hauing diſcourſed at large of this doctrine elſewhere, (*l*) I cannot now cull out the choiſeſt matter, but muſt bee faine to gather together ſuch fragments as were then left. *I water my couch with my teares.*

l In the ſermon, intituled, The mean in mourning.

The firſt amplification is in this word, *I water*. Not onely *I waſh*, but alſo *I water*. The faithfull ſheepe of the great Shepheard, goe vp from the *waſhing* place, euery one bringing forth twinnes, and none barren among them. (*m*) For ſo *Iacobs* ſheepe hauing conceiued at the watering troughes, brought forth ſtrong and particoloured lambes. [n] *Dauid* likewiſe, who before had erred and ſtrayed like a loſt ſheepe, [o] making here his bed a waſhing place, by ſo much the leſſe is barren in obedience, by how much the more he is fruitfull in repentance. In *Salomons* temple ſtood ten Caldrons of braſſe, to waſh the fleſh of thoſe beaſts which were to be ſacrificed on the Altar. [p] *Salomons* Father maketh a water of his teares, a cauldron of his bed, an Altar of his heart, a ſacrifice, not of the fleſh of vnreaſonable beaſts, but of his owne body, a liuing ſacrifice, which is his reaſonable ſeruing of

[m] Cant. 4. 2.

[n] Gen. 30. 38.

[o] Pſal. 119. vlt.

[p] 1 Reg. 7. 38.

of God. q Now the Hebrew word (4) here vſed, ſignifies properly, To cauſe to ſwimme, which is more, then ſimply to *waſh*. And thus the Geneua tranſlation readeth it, I cauſe my bedde euery night to ſwimme. So that as the Prieſts vſed to ſwimme in the molten Sea, (5) that they might be pure and cleane, againſt they performed the holy rites and ſeruices of the Temple: In like manner the princely Prophet *waſheth* his bedde, yea he ſwimmeth in his bedde, or rather he cauſeth his bed to ſwimme in teares, as in a ſea of griefe and penitent ſorrow, for his ſin. Neither were this ſo much to be wondered at, but that he frames the amplification thus; Not onely I *waſh*, but alſo I *water*. Watering in Scripture is attributed to ſundry things. The Holy Ghoſt watereth. Except a man be borne againe of *water*, and of the holy Ghoſt, r becauſe the holy Ghoſt purgeth and cleanſeth like water. The word watereth. *Paul* planteth, *Apollo watereth*, but God giues the increaſe. ſ Baptiſme watereth. Which was prefigured in the water of Noahs flood, t and more plainely in the *water* that came out of Chriſts ſide. u Repentance

q Rom. 12. 1.
(4) *Askeh.*
(5) 1. Reg. 7. 27.
r Iohn 3. 5.
ſ 1 Cor. 3. 6.
t 1 Pet. 3. 21.
u Ioh. 19. 34.

pentance watereth. As in this place, I water my couch with my teares. Out of Eden went a riuer to water the garden (6) but *Dauids* eies guſh out many riuers of water, x to *water* his couch with his teares. As in Sicilia there is a fountaine called *Fons Solis*, out of which at mid-day when the Sunne is neereſt, floweth cold water, at mid-night when the Sunne is fartheſt of, floweth hot water: y ſo the Patriarch *Dauids* head is full of *water*, z and his eyes a fountaine of teares, who when he enioyed his health, as the warme ſunne-ſhine, was cold in confeſſing his ſinnes, but being now viſited with ſickneſſe, his reines chaſtiſing him in the night ſeaſon, a is ſo ſore troubled, and withall ſo hot and ſo feruent, that euery night he waſheth his bed, and watereth, nay euen melteth his couch with teares. For this Hebrew word, (7) is diuerſly tranſlated alſo as well as the other. The beſt learned interpreters (b) tranſlate it *Liquefacio*, I melt. And then the meaning is, I water my Couch ſo thorowly, that I make it melt with my teares. We ſee yce and ſnow ſwim a while in the water, but anon after they melt away:

6 Gen. 2. 10.

x Pſal. 119. 130.

Pomponius Mela.

z Ierem. 9. 7.

a Pſal. 16. 7.

7 *Amſeh.*

b *Bucerus, Tremellius, & alij.*

away: right ſo the holy Kings heart in middeſt of his breſt is euen as melting waxe, *e* yea his very Couch being rinſed and ſteeped in teares, melteth away as ſnow before the Sunne. Neither yet doth hee thinke himſelfe cleane enough for all this, but ſtill bewailing his offence, he ſaies with bleſſed *Iob*, (8) Though I waſh my ſelfe with ſnow water, and purge my hands moſt cleane, yet ſhalt thou plunge me in the pit, and mine own cloaths ſhall make me filthy.

Hence wee may learne two ſpeciall points for our inſtruction. One is, that our repentance muſt be continuall. For the Pſalmiſt hauing ſaid before, (9) I haue beene weary of my groanings, addes here at the laſt, (10) *I will water my couch with my teares.* I haue beene wearie; and, I will be wearie, or, I haue watered, and I will water: implies a perpetuity of repentance. Wee read it commonly in the Pſalme thus: The mouth of all wickedneſſe ſhall be ſtopped. [a] Which is true, firſt in this life: where ſeeing before their eies ſo many examples of Gods prouidence and protection ouer his children, if they will not praiſe him, yet they ſhall be enforced,

[e] Pſalm. 22.14.

(8) Iob 9.30.

(9) *Laboraui in gemitu meo.*
(10) *Stratum meum rigabo. vulg.*

[a] Pſal. 107.42.

forced, will they nill they, at leaſtwiſe to hold their peace, and not blaſpheme him. Then at the day of iudgement. For that gueſt, who when the King asked him, why he wanted a wedding garment, was altogether ſpeechleſſe, [b] though he be but one, yet is a patterne of all, and ſheweth what a pittifull caſe all the wicked ſhall be in at that day, when their mouthes ſhall be ſtopped, hauing not a word to ſay for themſelues. But it might as well out of the originall be tranſlated thus; (c) The mouth of all wickedneſſe is ſtopped. For fooliſh men are plagued for their offences, and becauſe of their iniquities. [d] Becauſe they rebell againſt the Words of the Lord, and lightly regard the Counſell of the moſt High: [e] Therefore many times their fruitfull land maketh he barren for the wickedneſſe of them that dwell therin. [f] Yet ſo fooliſh are they, that they will not once open their mouth to confeſſe, either their owne wickedneſſe, or Gods goodneſſe. Their mouthes are ſo ſtopped, that they will neither cry to the Lord in their trouble, that ſo they may be deliuered from their diſtreſſe, nor yet when they are deliuered, praiſe the Lord for his

[b] Mat. 22. 12.

[c] *Kaphcinah. Hebr. Dheaſſemath. Chald. Omnis iniquit.as contrahit os ſuum. Muſcul. Oppilabit: in margine, Oppilauit. Vulg.*

[d] Verſe 17.

[e] Verſe 11.

[f] Verſe 34.

his goodneſſe, and declare the wonders that he doth for the children of men. The ſtopping of their mouth then, is a double, both ſinne in them, and puniſhment to them. A double ſinne, becauſe they open it not, to cry vnto the Lord for deliuerance, or to reioyce in the Lord, and to praiſe him after deliuerance. A double puniſhment, becauſe for their not praiſing God, their mouth ſhall bee ſo ſtopt, that yet they ſhall not blaſpheme him; and for their not diſpraiſing themſelues, and confeſſing their ſinnes, and repenting, and crying to God for pardon, they ſhall haue nothing, though they would neuer ſo faine, at the laſt to ſay for themſelues. Whereby we ſee that wicked mens mouthes ſhall be ſtopped, becauſe they haue bin ſtopped. Seeing if they had bin open in this life to accuſe their owne ſelues for their ſinnes, then they ſhould be open alſo at the day of Iudgement, being excuſed by the Lord. But, becauſe they haue beene ſtopt here to couer their ſinne, therefore they ſhall be ſtopt hereafter to diſcouer their ſhame. Now if the wicked ſhall haue hard hap hereafter, when their mouthes ſhall be ſtopped, becauſe

cauſe they haue hard hearts here, where their mouthes haue beene ſtopped: then conſequently the godly muſt at no time ſtop, either their mouthes from confeſſing, or their eies from bewailing their ſinnes. *Tertullian* [a] ſaieth of himſelfe that hee is [b] a notorious ſinner (*c*) and borne for nothing but for repentance, he that is *Omnium notarum peccator*, ſoyled with euery ſinne, muſt be *Omnium horarum pœnitens*, aſſoyled euery houre of his ſinne. And he that is borne for nothing but for repentance, muſt practiſe repentance as long as he liues in this world, into which he is borne. Not ſayes *Hilary*, (*d*) as though we ſhould continually ſinne, that we might continually repent, [e] but becauſe it is very behoofefull for vs, that that ſinne, which we know well, is already releaſed by the Lord, ſhould yet ſtill be confeſſed by vs. For by this meanes, the merits of Chriſt are continually imputed vnto vs, which we by our ſinnes had iuſtly deſerued to be depriued of: and moreouer, though in ſome ſort we be ſure of pardon already, yet the daily exerciſe of true repentance maketh our vocation and election more and more ſure

a *De Pœnitentia. In fine.*
b *Omnium notarum peccator.*
c *Et nulli rei niſi pœnitentiæ natus*
d In Pſal 135. *Quod peccandum ſemper ſit, confitendum.*
e *Sed quia peccati veteris & antiqui vtilis ſit indeſeſſa confeſſio.*

ſure vnto vs (*e.*) In this ſenſe the Pſalmiſt ſayes againe (19.) I will acknowledge my ſinne, and mine iniquitie. I haue not hid, I haue not ſtopt my mouth, and I will not ſtop my mouth: I haue not hid mine iniquitie, and I will not hide mine iniquitie; a continuall repentance. As it is here alſo, I haue bin weary, and I will be wearie, I haue watered, and I will water: *I water my couch with my teares.*

The other point which wee may hence learne, is this, That our repentance muſt alwayes be ioyned with a purpoſe of new obedience. I haue bin weary of my groanings, ſaies he, that he is ſure of, and that that is paſt. But though he haue beene wearie, yet indeede he is not wearie, ſeeing he purpoſeth twiſe ſo much as hee hath performed. For, for one performance *Laboraui*, that is paſt, here are two purpoſes, *Lauabo*, and *Rigabo*, that are to come. I haue done it already, ſaies hee, ſo, ſo: but if I liue longer, I will doe it oftner, and better. I will waſh my bed, and *I will water my couch with my teares.* So that the greateſt righteouſneſſe of the ſaints in this life, conſiſteth rather in a daily deploring of their ſinnes, and in a faithfull purpoſe to

e 2. Pet. 1. 10.

(19) Pſal. 32. 5. *Notum faciam non abſcondi.*

amend, then in any eminent and abſolute perfection f. Not that wee ought to ſerue God by the halfes as it were, with purpoſes & intents, but that hereby the vnperfectneſſe of our obediẽce may appeare, which though it bee as much as wee can doe, conſidering the weakeneſſe of our abilitie, yet it is not halfe ſo much as wee ought to doe, conſidering the excellencie of Gods law. Wherefore I ſhew now, not what ſhould be, but what is, becauſe the beſt obedience of ours that is, is not ſo much as the leaſt part of that which ſhould be. Harken I pray you attentiuely to that which S. *Paul* writeth; (20) To will is preſent with mee: but I finde no meanes to performe that which is good. For the good which I would doe, that doe I not: but the euill which I would not doe, that doe I. Now if I doe that I would not, it is no more I that doe it, but ſinne that dwelleth in mee. Where the Apoſtle plainely diſtinguiſheth betweene theſe two, to will good, and to performe good. And the one he ſaith is preſent with him, but the other he can no where finde. Now if ſo choſen a veſſell g, will much more good, then hee can performe, then queſtionleſſe

f *Noſtra iuſtitia tanta eſt in hac vita, vt potius Peccatorum remiſſione conſiet, quam perfectione virtutum. Aug. de Ciuit, Dei. l. 19. c. 27.*

(20) Rom. 7. 19.

g Act. 9. 15.

onleſſe we that are farre inferiour, pleaſe God, rather by a willing purpoſe to doe good, then by any full performance of that which we purpoſe. Againe, whereas he ſaies, If I doe that I would not, it is no more I that doe it, but ſinne that dwelleth in me; he meaneth not to excuſe or extenuate his fault any way, but to ſhew that the principall ſcope and intent of his heart is to ſerue the law of God, howſoeuer contrarie to his intent by the violence of his fleſh, he bee drawne to ſerue ſinne. And therefore he ſaies, The good which I would, that doe I not: but the euill which I would not, that doe I. Inſinuating hereby, that the regenerate man being not wholly fleſh, nor wholly ſpirit, but partly fleſh, and partly ſpirit, as hee is ſpirit would doe that good, which as he is fleſh he doth not, and as hee is fleſh doth that euill, which as hee is ſpirit, hee would not. Which makes him alſo ſay, (21) *Studeo*, I ſtudie, or I endeauour my ſelfe to haue alway a cleere conſcience toward God and man. Hee ſpeaketh not of his Apoſtleſhip, in which he was immediately inſpired, and continually directed by the ſpirit. For touching that, hee ſaies elſe-

(21) Act. 24. 16.

(22) *Nihil mihi conſcius ſum.*
b 1 Cor. 4. 4.

where (22.) I am guiltie to my ſelfe of nothing. [b] But out of the compaſſe of his Apoſtolicall calling, hee dares not warrant that hee hath a cleare conſcience euery manner of way, but onely that hee ſtudieth or endeauoureth to haue a cleare conſcience. So his fellow Diſciple *Barnabas* exhorteth them of *Antioch*, that with purpoſe of heart they would cleaue

(23) Act. 11. 23.

vnto the Lord. (23) For as long as wee liue in this Tabernacle, ſinne cleoueth ſo

i Heb. 12. 1.
k 1 Cor. 7. 35.

faſt to vs [i], that wee cannot conſtantly cleaue vnto the Lord [k]. Notwithſtanding at leaſt wiſe in purpoſe of heart, it is

l Pſal. 73. 28.

good for vs to ſhake off all ſinne, and onelie to hold faſt vnto God [l]. But this our Prophet, euen in one Pſalme, to wit, the hundred and nineteenth, affoordeth vs many pregnant Teſtimonies to this

(24) Verſ. 112.

truth. (24) I haue applied my heart to fulfill thy ſtatutes alwaies, euen vnto the end. Though hee cannot fulfill Gods law as well as hee would, yet as hard as he poſſibly can he applies it, and applies his heart

(25) Verſ. 57.

to it (25) O Lord thou art my portion, I haue determined to keepe thy words. Marke yee this. He cannot ſay, hee hath euer kept the Word of God in deed, but

yet

yet becauſe his hearts deſire is earneſtly bent that way, hee ſaies; I haue determined to keepe thy words. (26) I haue ſworne and am ſtedfaſtly reſolued, to keepe thy righteous iudgements. O louing heart to God. O loathing heart to his ſinnes. O zealous, O fiery words. I haue ſworne, and am ſtedfaſtly reſolued to keepe thy righteous iudgements. *Iuraui & Statui.* This iuror hauing ſworne himſelfe to Gods ſtatutes to keepe them, yet is the foreman of the queſt to giue in a verdit againſt his owne ſelfe, that he hath not kept them. So that *Dauids Statuo* is all one with *Pauls ſtudeo*, and therefore though we may perhaps, and alas, doe daily (God forgiue vs) tranſgreſſe theſe righteous iudgements, yet our holy oath, our ſolemne vow, our aſſured promiſe, our ſtedfaſt reſolution, is, I hope, I am ſure ought to bee, to the contrary. For after our firſt conuerſion and vnfained repentance, as we can neuer ſatisfie God, ſo we muſt neuer ſatisfie our ſelues. Seeing the beſt thing that is in vs, is no great performance of any good, God wot, but

(26) 106. ver.

onely a ready will to doe good: a ſtudious endeauour to haue a cleere conſcience: a purpoſe of the heart to cleaue vnto the Lord: an applying of the heart to fulfill Gods ſtatutes: a ſettled determination to keepe Gods words: a ſtedfaſt reſolution to keepe Gods righteous iudgements. As we may ſee in this place, *Laboraui*, I haue bin weary of my groanings, That is true. I but I purpoſe to doe much more hereafter. *Lauabo* and *Rigabo*. I will waſh my bed, and I will *water* my couch. *I water my couch with my teares.*

The ſecond amplification is in this word, my *couch*. Not onely my *bed*, but alſo my *couch*. The bed is a place of reſt. Eſpecially that flouriſhing *bed*, (27) wherein the heauenly husband giueth his well-beloued ſleepe [m]. Yet as the darkeneſſe is no darkeneſſe to God, but day and night are both alike to him [n]: ſo the *bedde* is no bedde to *Dauid*, but in it, and out of it, to him are all one. Therefore hee may well complaine with poore afflicted *Iob* (28); When I ſay, my couch ſhall relieue mee, and my *bedde* ſhall bring comfort in my meditation, then feareſt thou mee with dreames, & aſtoniſhedſt me with viſions.

(27) *Floridus lectulus.* Cant. 1. 15.
m Pſal. 12. 7, 3.
n Pſal. 137. 12.
(28.) Iob. 7. 15.

Now

Now the fearefulleſt viſion of all, which moſt aſtoniſhes him, and holds his eies waking [o], and enforces him to waſh his *bedde* with his teares, is the horrible ſight and grieuous remembrance of his ſinnes. Neuertheleſſe, the amplification is much enlarged by that hee ſaies, not onely my *bedde*, but alſo my *couch*. For there is as I take it, a double difference betweene theſe two. Firſt, a bedde to ſleepe in by night: a *couch* is to ſleepe vpon in the day time. As *Mephiboſheth* at noone in the heate of the day ſlept vpon a *couch* [p], And *Dauid* in the afternoone roſe from ſleeping on his *couch* [q], when he firſt ſaw *Vriahs* wife. Then againe, a bedde is ſtanding and higher: a *Couch* is like a pallet, either vpon the bare floore, or elſe very neere it. As in *Salomons* bed-chamber, [r] the bedde was of gold, the *couch* whereby he ſtept vp to his bed, of purple. (29) *Dauid* alſo ſaith, [ſ] I will not climbe vp into the bed of my *couch*, (30) as much to ſay, as into that bed, to which I aſcend by a pallet or *couch*. So that his ſoule no queſtion was ſore troubled, when as lying ſicke in bed, he wept ſo abundantly, that with his teares, not onely he waſhed his

o Pſal.88.9.

p 2. Sam.4.5.

q 2.Sam.12.2.

r Cant.3.10.

(29) *Reclinatorium aureum, Aſcenſus purpureus.*

ſ Pſal.132. (30) *Non aſcendam in lectum ſtrati mei.*

bed wherein he himſelfe lay, but watred his *couch* alſo, which couch lay beneath or beſide his bed. That precious oyntment was ſure very liquid, which did runne downe from *Aarons* head to the skirts of his garments [t]. That current of teares was very ſwift, which ſtreaming from *Marie* Magdalens face, was ſufficient to waſh Chriſts feete [u]. That bloody ſweate was very painful, (31) which bathed our Lords body all ouer, and beſides trickled downe [x] to the ground. *Axa* requeſted her father *Caleb* to giue her a bleſſing. For ſaith ſhee, thou haſt giuen mee the South countrey, giue mee alſo ſprings of water. And hee gaue her (32) the ſprings aboue, and the ſprings beneath. This ſame bleſſing and gift *Dauid* likewiſe had here obtained of God. For his waſht bed was a ſpring aboue, and his watered *couch* a ſpring beneath. Euen as the oyntment, vpon *Aarons* head, was a ſpring aboue, vpon the skirts of his garments, a ſpring beneath: and the teares, vpon *Maries* face were a ſpring aboue, vpon Chriſts feete a ſpring beneath: and the ſweate, vpon our Lords body was a ſpring aboue, vpon the ground a ſpring beneath. So here, I ſay,

t Pſal. 133. 2.

u Luk. 7. 38.

(31) Luk. 22. 44.

x *Deſcendentes in terram.*

(32) Ioſ. 15. 19. *Irriguum ſuperius, & irriguum inferius.*

I ſay, is, *irriguum ſuperius, & irriguum inferius*, a ſpring aboue, and a ſpring beneath: I waſh my bed, and *water my couch with my teares*.

Hence may wee learne one very excellent good leſſon. That wee ought in the ſame kinde and ſo t as wee haue ſinned, if it be poſſible, to make ſome part of amends for our ſinne. *Dauid* had hainouſly tranſgreſſed againſt God vpon his couch, where hee committed adulterie. Therefore that in the ſelfeſame place, where before he had beene ouercome by the diuell, he might erect an eternall monument of his victorie and triumph ouer the diuell, he ſaies here; *I water my couch with my teares*. In the very ſame couch God is as highly now honoured, as he was before offended. Becauſe *Dauid* did before pollute it by adulterie, but now he doth ſanctifie it by repentance. So the Iſraelites 33 once pluckt off their eare-rings to make a golden calfe; but anon after, repenting them, they offered their eare-rings to the building of the Temple. And ſo with the ſame Iewels, wherewith they did erect Idolatrie, now they maintaine Gods ſeruice. *Zacheus* (34) beeing a Publican, no doubt

33 Exod. 35. 23.

34 Luk. 19. 8.

doubt got much of his goods by plaine briberie and extortion: but not long after, he reſtored all againe fourefold, and ſpent of his wealth very frankly & bountifully, to giue Chriſt a friendly welcome, and kinde entertainement in his houſe. That ſinnefull woman (35) of whom I ſpake euen now, neuer tooke halfe ſo much delight in entiſing her louers with her beautifull lockes, as now ſhee is glad with all her heart to wipe the very feete of our Sauiour with them. A worthy example of this we haue in our owne ſtories. Archbiſhop Cranmer y of bleſſed memory, could neuer ſatisfie his conſcience after his recantation, till hee had burnt that hand to aſhes which ſubſcribed. And ſo hee tooke a holy reuenge of himſelfe, as Saint *Paul* willeth vs (z), by ſuffering in a manner two martyrdomes, one after the other. One, which he put himſelfe to, by burning firſt his right hand: the other, which the Papiſts put him to, by burning afterward his whole body. And ſo that conſtant and faithfull right hand of his, neuer ſo much diſhonoured God by his ſubſcription with inke to the bil, as it did honour God by his inſcription with blood

(35) Luk. 7. 38.

y See Maſter Fox his book of Martyrs.

z 2. Cor. 7. 11.

blood in the fire. The Apoſtles wordes are generall, [a] As you haue giuen your members ſeruants to vncleanneſſe to commit iniquitie, ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe. Euen as the Iſraelites gaue their Iewels, and *Zacheus* gaue his goods, and *Mary* gaue her hayre; and *Cranmer* gaue his hand. Yet wee reade [b] that *Origen* made himſelfe an *Eunuch*: *Democritus* put out his owne eies: *Crates* caſt his money into the ſea: *Thracius* cut downe all his vines. *Dauid* did not ſo. Hee kept the ſame *Couch* ſtill, and onely changed his mind. As for *Origen*, ſtrange it is, that peruerting ſo many other places by Allegories, onely he ſhould peruert one place, by not admitting an Allegorie. For our Lord commanding to cut off the foote, or any part of the body which offendeth vs [c], doth not meane wee ſhould cut it off with a knife, but with a holy and a mortified life. Therefore *Origen* was iuſtly puniſhed by vſing too little diligence, where there was great neede, becauſe he vſed too great diligence where there was little neede [d]. How much better did *Ioſeph*, [e] who being aſſaulted by *Putiphars* wife, did not any

a Rom.6.10.

b *Euſeb. hiſto. Eccleſ.6.c.8.*

c Marke 9.47.

d *Ita euenit, vt cum aliquid vbi non oportet, adhibetur, illic vbi oportet negligatur. Tertul. libro de Pœnitẽ. initio.*

e Gen.39.10.

any way maime himſelfe, but ſtill kept his body vndefiled as the temple of the holy Ghoſt? And ſo pleaſed God, as well then in chaſte ſingle life, as in chaſte matrimonie afterwards. What ſhould I ſay of *Democritus*, who was blinded before hee was blinde? *Tertullian* writeth thus of him, (36) *Democritus* putting out his owne eyes, doth by that verie remedie which hee vſeth againſt incontinencie, profeſſe the greateſt incontinencie of all (37). But a Chriſtian neede not put out his eies for feare of ſeeing a woman: for howſoeuer his bodily eye ſee, yet ſtill his heart is blinde againſt all vnlawfull deſires. Here *Tertullian* vſeth two very pithie and graue reaſons. One is this; The putting out of the eyes is not a bridle to reſtraine incontinencie, but rather to marke to deſcrie it. For hee that doth ſo, in a manner openly confeſſeth, concupiſcence ſo raigneth in him [f], that hee can by no kind of meanes reſiſt it, but by a violent boaring out of his owne eies. The other is this; The fault is not in the eye, but in the heart. Therefore to put out the eye, is to make cleane but the out-ſide of the platter [g]. For if the

(36) *In Apolog. c.45. Democritus excæcando ſeipſum, incontinentiam emendatione profitetur.*

(37) *At Chriſtianus ſaluis oculis fœminam videt, animo aduerſus libidines cœcus eſt.*

f Rom.6.12.

g Luk.11.39.

the affection of the heart bee well ordered, the ſight of the eye neede not be feared. Iuſt *Lot* euery day ſeeing the vnlawfull deedes of the Sodomites [h], was grieued with it, but not endangered by it. For he ſaid, no doubt, with holy *Iob*, [i] I haue made a couenant with mine eyes, not to looke vpon a maide. Now *Crates Thebanus* was not well aduiſed neither, who did caſt his money into the ſea, ſaying, (38) Nay ſure I will drowne you firſt in the ſea, rather then you ſhould drowne me in couetouſneſſe and care. *Lactantius* reaſoneth with him thus, (39) If thou contemne money ſo much, then doe good with it, ſhew thy liberalitie by it, beſtow it on the poore (40). This mony that thou art ready to caſt into the ſea, might releeue a great many, that they periſh not, by hunger or thirſt, or nakedneſſe. The ſum of this argument is this: Euery *Crates* muſt not looke to bee *Polycrates*. Or ſo happily to get his money againe, as he got his ring againe. Therefore, that man cares not for money, not which flings it away, but which ſpends it well: not which imploies it to no vſe, but which imploies it to a good vſe: not which caſts

h 2 Pet. 2. 8.

i Iob. 31. 1.

(38) *Ego merga vos, ne ipſe mergar à vobis.*

(39) *Inſtitut. l. c. 23. Si tantus pecuniæ contemptus eſt, fac illam beneficium, fac humanitatem, largire pauperibus.*

(40) *Poteſt hoc quod perditurus es multis ſuccurrere, ne fame, aut ſitu, aut nuditate moriantur.*

casts it into the waters, where he is neuer to see it againe, but which casts it vpon the waters [k], where the poore shall finde it. For so *Abraham* being very rich, laide out his substance for the most part in hospitality. Hee vsed to sit at his tent doore vnder the oke of Mambre, iust about dinner time [l], to see what strangers passed by, that he might bring them in with him to his table. Thus must wee (most Honourable, and blessed Christian brethren) thus must wee, I say, make vs friends of the vnrighteous Mammon, [m] that euery way wee may glorifie God, with our soules, with our bodies, with our substance, and goods. Lastly, *Thracius*, of whom *Aulus Gellius* writeth, [n] was for any thing that I can see, euen at that time most of all drunken, when he cut downe all his Vines, lest he should be drunken. For he that so foolishly did cut downe all his owne Vines, by the same reason, if all the Vines in the world had bin his owne, would haue cut them all downe. Howbeit, if euery thing must bee taken away that may bee abused, then away with the name of God, away with the Word of God, away with all good things that

k *Super aquas.* Eccles. 11. 1.

l Genes. 18. 1.

m Luk. 16. 9.

n *Noctium Attico.* l. 19. c. 13. *Homo miser vites suas sibi omnes detruncat.*

that are. Therefore we cannot allow this deuice of *Thracius*, but we muſt diſallow S. *Pauls* aduice to *Timothy* o, Vſe a little wine for thy ſtomackes ſake, and thine often infirmities. For if all Vines were cut downe, where ſhould *Timothy* get a little wine? Wherefore hee holdeth a good meane betweene two extremites. To bee drunken is one extremitie: to cut downe all the vines, is another extremitie. But *Timothy* keeping the right meane, vſeth wine, leſt all the vines ſhould bee cutte downe; and yet but a little wine, leſt hee ſhould bee drunken. Hee vſeth wine, to helpe all infirmitie, and yet but a little wine, to avoid ſuperfluitie. And hee puts *modicum* before the *vinum*, the little before the wine, as S. *Bernard* noteth p: Becauſe of two extremities, drunkenneſſe and dryneſſe, that he knowes to be the greater, this to be the leſſer. Therefore hee is not ſo deſirous to drinke wine, that his ſtomacke may bee ſtrengthned, as hee is carefull to drinke but a little wine, leſt his head ſhould bee weakened. To conclude then, *Dauid* dealeth not ſo with his Couch, as *Origen* did with his body: as *Democritus* did with his eyes: as *Crates* did with his money:

o 1 Tim. 6. 23. *Modico vino vtere, Vulg.*

p *Omnes nimirum ex quo monachi ſumus, infirmum ſtomachum habemus, & iam neceſſarium Apoſtoli de vtendo vino conſilium merito nõ negligimus: modico tamen quod ille præmiſit neſcio cur prætermiſſo. In Apologia ad Gulielmum Abbatem, verſus finem. Ac ſi diceret, vinum Apoſtolus admittit, monachus immittit: modicum, Apoſtolus præmittit, monachus prætermittit.*

money, as *Thracius* did with his vines: no ſuch matter, but contrarywiſe: Euen as *Ioſeph* with that ſame body did raiſe vp himſelfe a holy ſeede, wherewith others commit vncleanneſſe: and *Lot* with thoſe ſame eies did lament the ſinnes of his people, wherewith others allure, and are allured to lightneſſe: and *Abraham* with that ſame money did entertaine ſtrangers, wherewith others are caſt away, when they haue caſt it away about nothing: and *Timothie* with thoſe ſame wines did helpe his diſgeſtion, wherewith others ouerwhelme their nature: ſo *Dauid* in that very ſame *couch*, wherein many commit folly, and wherein once hee himſelfe alſo had bin as much ouerſeene as any other, doth now offer vp the ſacrifice of his ſorrowfull ſoule, and contrite ſpirit to God: ſo that hee cuts not off any member from his body, but praies that hee himſelfe (as hee had well deſerued) might not bee cut off, as a dead member from the body of Chriſt: he puts not out his owne eies, but almoſt weepes them out: he drownes not his *couch* in the ſea, but in his teares: hee auoides drunkenneſſe, not by cutting downe all his vines, but by taking the cup

of

of ſaluation, and calling vpon the name of the Lord q, and drinking vp this cup full of *Vinum Angelorum*, r the teares of which he ſaies here, *I water my couch with my teares.*

The third and laſt amplification is in the laſt word, with my teares. Not onely with my *gronings*, but alſo with my *teares*. The Church militant here on earth is reſembled to a turtle. The voice of the turtle is heard in our land. (41) Becauſe (42) the voice of the turtle is nor cheerefull or merry, but *groaning* or mourning, Now in ſacrificing the turtle, 43 among many other ceremonies, the Prieſt was appointed to wring the head of it backward. *Dauid* alſo cleapeth himſelfe a turtle when he ſaies, O deliuer not the ſoule of thy turtle doue into the hands of the enemies. And he is ſacrificed by hauing his head wrung backward as it were, when as looking backward to his former ſinnes, he groaneth, and is weary of his *groanings*. But yet the amplification runnes in a farre higher ſtile, for that hee ſaies, Not onely with my *groanings*, but alſo with my *teares*. *Auguſtus Caſar* was much delighted in the companie of

q Pſal. 16. 13.
r *Eſt lachryma pingue holocauſtum, virtutum mater, culparum lauacrum, Angelorum vinum. Joha. Climacus.*

(41) Cant. 2. 12.
(42) *Turtur gemit, non canit.*
(43) Leu. 1. 15.

learned men. Eſpecially of two famous Poets which liued in his time, *Virgil* and *Horace*. Of the which, *Virgil* was ſo much giuen to groaning and ſighing, that commonly he was called *Suſpirabundus*: and *Horace* was borne bleare-eyed. Therefore vpon a time *Auguſtus* ſitting in the middeſt betweene *Virgil* and *Horace*, and one that might be bold asking him what he did? Marie, ſaies he, (44) I ſit heere betweene groanings and *teares*. Our *Auguſtus*, King *Dauid* I meane, ſitteth not betweene groanings and *teares*, but lieth ſicke in his bed, very ſore troubled, and euen almoſt ouerwhelmed with them both. For as that little cloud like a mans hand, which *Elizeus* ſaw, brought with it at length a great ſhowre (*t*): in ſemblable wiſe, thoſe groanings of his, as a cloud, or as a thunder, did giue warning in a manner, that anon after would follow a dreery ſhowre of *teares*. And as the ſea ſends foorth floods which water the whole earth: [u] ſo the ſweete Singer of Iſrael otherwiſe, but here alas the pitifulſt weeper in the world, his contrition being great like the Sea (*x*,) makes a flood as I may ſay, and waters his

44 *Sedeo inter ſuſpiria & lachrymas.*

[t] 1 Reg. 18. 44.

[u] Eccleſ. 1. 7.

[x] Lam. 2. 13.

his Couch with his *teares*. Saint *Auſtin* (45) warranteth both theſe compariſons of a ſhowre of *teares*, and of a floud of *teares*. The firſt in theſe words; (46) When I deeply conſidered with my ſelfe the miſerable eſtate wherein I ſtood, (47) there aroſe in my heart a tempeſtuous ſtorme, bringing with it a mighty ſhower of teares. There is a ſhowre of teares. The ſecond in theſe words, (48) Then I layd me downe flat groueling vpon the ground vnder a certaine fig-tree and did let mine eyes weepe, and ſpare not, euen their fill, as much as they would (49) and preſently guſhed forth whole floods of *teares*. Here is a floud of teares. (50)

* Hence we may gather two very profitable notes, worthy of our remembrance. The firſt is, That euery new act of ſin muſt be bewailed by a new act of repentance. Not that it is poſſible for vs to reckon vp, or euen ſo much as to remember all and euery of our ſinnes, but that hauing heartily repented of thoſe or of that ſinne which moſt dangerouſly hath waſted and almoſt deſtroyed our conſcience, then we ought at the laſt to ſay with the Pſalmiſt, (y) Who can tell him

45 *Confeſſ. l. 8. cap. 12.*
46 *Vbi alta conſideratio congeſſit totam miſeriam meam in conſpectu cordis mei.*
47 *Oborta eſt procella ingens ferens ingentem imbrem lachrymarum.*
48 *Ego ſub quadam fici arbore ſtraui me, & dimiſi habenas lachrymis.*
49 *Et proruperunt flumina oculorum meorũ.*
50 *Perque ſinus lachrymæ fluminis inſtar eunt.*

y Pſal. 29. 12.

how oft he offendeth? O cleanſe thou me from my ſecret ſinnes. This ſame holy Prophet, euen when he was in the ſtate of grace, defiled himſelfe with another mans wife. Yet he ſlept not ouer-long in this ſinne, but being awaked by the Prophet *Nathan*, and more throughly by this ſickneſſe which was Gods meſſenger vnto him, he renewed his repentance, *and watered his couch with his teares*. So muſt we. For it is nothing but a ſlander which the Church of Rome caſteth vpon vs, that forſooth we ſhould teach, a man whoſe perſon is iuſtified by faith in Chriſt committing ſome foule act, is neuer a whit the worſe for it. Nay, our doctrine is this, That ſuch an one hath hurt himſelfe two waies. In reſpect of his owne guiltineſſe, and in reſpect of Gods righteouſneſſe. For the firſt; though God for his part doe not breake off the purpoſe of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for ſinne; yet he is ſimply guiltie of ſin, and hath grieuouſly wounded his owne conſcience. For the ſecond, though God againe hath pardoned all the ſins of his elect, euen thoſe that are to come, by his decree,

decree, by his promiſe, by the valew and price of his Sonnes merits, yet abſolutely and actually he doth not apply this pardon to the apprehenſion and feeling of the ſinners faith, till he recouer himſelfe, and renew his repentance. Marie this we teach, that God vpholdeth his choſen children ſo by Faith and Repentance, that it is vnpoſſible any of them ſhould die in finall impenitencie. But that ſweet ſanctifying Spirit which dwelleth in them, is ſtill buſie like a Bee as we ſay, and neuer leaueth ſtinging them, and ſtirring them vp to repentance, and working them like waxe (as it were) till as much as it was before grieued for their auerſion by ſinne, ſo much it be after delighted for their conuerſion by amendment of life. Therefore as they all need not to doubt a whit of their ſaluation, who after they haue fallen aſleep in ſinne, awake betimes, *and water their couch with their teares*: ſo I aſſure you (Holy Brethren) their caſe is dangerous and deſperate, nay, they are in a curſed caſe, which will not be awaked, but lie ſtill ſleeping and ſnoring in ſin. Seeing no pardon can be procured, but where repentance is

renewed. For God doth not giue vs rules to keepe, and breake them himſelfe. Now
52 Luke 17. 4 his rule is this, (51) Though thy brother ſinne againſt thee ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me; thou ſhalt forgiue him. Therefore as I am bound to forgiue my brother, in deed, though he doe not aske me forgiueneſſe, but I am not bound to goe to him, and tell him, I forgiue him, except he firſt come to me and tell me, He repents; but if he doe thus, then am I bound alſo to tell him I forgiue him: ſo the Lord, though in the gracious degree of his Fatherly adoption he haue ſealed vp the remiſſion of all our ſinnes, yet he doth not open the bag and ſhew the treaſures of his mercy to vs-ward in it, till he ſee vs become new men. For then he hath bound himſelfe by his louing promiſe, and hath giuen vs his Word, that he will forgiue vs our ſin. At what time ſoeuer a ſinner repenteth, ſaith he, z and watereth his Couch with his *teares*, I will remember his iniquities no more. *Naaman* the Syrian was willed to waſh himſelfe ſeuen times in Iordan.
z Ezec. 18. 21.
52 2. Reg. 5. 10. (52) Why ſeuen times? was not one time

time enough? Yes ſurely. For him it was enough, but not for vs. For that was done rather for our example, then for his benefit, ſeeing his malady was onely a leproſie: but our ſoule is leprous with ſinne. And therefore if he for one leproſie waſht himſelfe ſeuen times, how much more ought we euery time we ſinne to be ſorry for it, and if we doe not waſh our ſelues ſeuen times for one ſinne, yet at the leaſt wiſe to waſh our ſelues ſeuen times for ſeuen ſinnes, ſeeing the moſt iuſt of vs all, as *Salomon* witneſſeth, [a] may ſeuen times fall in one day? Or rather many men in the world haue not onely ſeuen deadly ſinnes, but euen ſeuen diuels in them, [b] which they can no wayes waſh out, but by bitter weeping and watering their Couch with their *teares*. To the Angel of *Epheſus* thus ſaith the ſpirit (5.3,) Remember from whence thou art fallen, and repent, and doe the firſt workes, or elſe I will remooue thy candleſticke out of his place. So that if we let our ſinne ſtand ſtill, our candleſticke ſhall be remooued: but if we would haue our candleſticke ſtand ſtill, our ſinne muſt be remoued. We muſt repent

[a] Prou. 24. 16.

[b] Luke 8. 2.

53 Reu. 2. 5.

and doe the firſt works, not thoſe which we muſt repent of, but thoſe which we are fallen from. Wonderfull are the words of the Apoſtle; God hath committed the word of reconciliation vnto vs, therefore we are Chriſts Embaſſadours, and God entreating you as it were by vs, we beſeech you in the name of Chriſt, that you would be reconciled to God 54. What, may ſome man ſay, were not the Corinthians reconciled alreadie? wherefore then is the Apoſtle ſo earneſt about nothing? I but they doe not vnderſtand the Apoſtle which make this obiection. He knew well enough they were reconciled before. But he knew as well, the beſt of vs all cannot ſtand in Gods fauour one minute of an houre without a good mediatour. For ſince our firſt reconciliation to God, we haue ſo often offended his Maieſtie, that if we doe not plie him with humble ſupplications, and daily petitions, and hartie repentance, and vnfained teares, he and we cannot poſſibly be friends. And therefore the Apoſtle calles vpon the Corinthians ſo earneſtly, and cries to them, and ſaies, Take heede, Feare God, Offend him not,

(54) 2 Cor. 5. 10.

Yee

Yee can get nothing by falling out with him. But in caſe you haue beene ouertaken with any ſinne, [c] yee haue an aduocate with the Father, [d] Flie vnto him for ſuccour. If you be wiſe, be reconciled to God as ſoone as you can, God entreateth you: (O mercifull Lord, doeſt thou ſue and ſeeke to vs? and is there any thing in the world that we can pleaſure thee in? can our goodneſſe reach vnto thee? [e] and doeſt thou entreat vs? yea ſaies he,) God entreateth you, and we his Embaſſadours in the name of Ieſus Chriſt beſeech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him neuer ſo much, he will be reconciled to you. Aſſure your ſelues, you may lay your life of it, hee will preſently turne vnto you, if you in true repentance will turne vnto him, and water your couch with your teares. For ſo this our Prophet did no ſooner confeſſe his fault, but *Nathan* proclaimed his pardon (55). Whereupon he himſelfe alſo hath theſe words, (56) I ſaid I will confeſſe my wickedneſſe vnto the Lord, and thou forgaueſt the iniquitie of my ſin. As the Lioneſſe hauing bin falſe to the Lion,

[c] Gal. 6.1.
[d] 1 Iohn 2.1.
[e] Pſalm. 16.2.
55. 2 Sam. 12.13
56. Pſal. 32.5.

Lyon, by going to a Libard; and the Storke conſorting with any other beſides her owne mate, waſh themſelues before they dare returne home: in like manner the Prophet here, before he can be reconciled to God, after this great breach by adultery and murther, f is faine to waſh his bed, and to water his couch with his *teares*. But here a queſtion may ariſe: If the faithfull be ſubiect, neither to eternall condemnation when they doe ſinne, nor yet to finall impenitency when they haue ſinned, what need they at all, either auoid ſinne, for which they ſhall not be condemned, or elſe haſten their repentance, of which they ſhall not be depriued? This queſtion conſiſteth of two parts. The one touching condemnation: the other touching impenitency. To the former part I ſay as before. Though there be ſinne in them, yet there is no condemnation to them which are in Chriſt Ieſus g. But how? this is no thankes to them that ſinne, thereby making themſelues guilty of ſin, and as much as in them lyeth ſubiect alſo to condemnation for the ſame: but onely to God, who wrappeth vp all the ſinnes of his children in the

f 2 Sa. 11. 4. & 15.

g Rom. 8. 1.

the bowels of his deare Sonne, that they appeare not in his ſight to condemne them, either in this world, or in the world to come. As *Shem* went backward, and couered his fathers nakednesſe: [h] ſo God caſteth our ſinnes behind his backe, and doth not impute them to vs. Howbeit though condemnation need not be feared, yet there are reaſons enow beſides to perſwade all thoſe to hate ſinne, that loue God. One is, becauſe God doth vſually withdraw the outward ſignes of his fauour from them which forget their duty towards him. The whole booke of *Iob* is proofe ſufficient. Eſpecially, in one place [i] he ſaith, I haue ſinned, what ſhall I doe vnto thee, O thou preſeruer of men? why haſt thou ſet me as a marke againſt thee, ſo that I am a burden to my ſelfe? And *Dauid*. [k] Why ſtandeſt thou ſo farre off, O Lord, and hideſt thy ſelfe in the needfull time of trouble? For as *Ioſeph* made himſelfe ſtrange to his Brethren, and ſpake vnto them roughly *(l)*, though he loued them well enough: euen ſo the Lord, though he take not his mercy from his children, yet hee chaſtiſeth their iniquities with rods, and their ſinnes with

[h] Gen. 9. 23.

[i] Iob 7. 20.

[k] Pſal. 44. 24.

[l] Gen. 42. 7.

with ſcourges. [m] Another is, becauſe the faithfull ſinning, loſe the inward feeling of Gods fauour. As *Iob* teſtifieth in theſe words; Thou writeſt bitter things againſt mee, and thou wilt conſume mee with the ſinnes of my youth. [n] And *Dauid*, O giue me the comfort of thy helpe againe, and eſtabliſh me with thy free ſpirit. [o] Hee wanted not Gods helpe nor his Spirit, but yet he was ſo diſcouraged and caſt downe in his owne conſcience, that he felt not the comfortable taſte of Gods helpe, nor the bleſſed freedome of his Spirit. And euen ſo generally, the godly ſinning, though they quench not the Spirit altogether: [p] yet by grieuing it, they felt ſuch a deſolation in their ſoules, as if they were quite caſt out of fauour with God. To the latter part of this queſtion I anſwer, that the ſinnes of the godly are therefore with repentance, becauſe the graces of God are without repentance. [q] And as it is vnpoſſible that they which ſinne in deſpight of the Spirit, ſhould be renewed by repentance, [r] ſo it is vnpoſſible that they ſhould not be renewed by repentance which ſinne of infirmitie, as all the faithfull

[m] Pſal. 89. 13.
[n] Iob 13. 26.
[o] Pſal. 51. 12.
[p] 1 Theſ. 5. 19.
[q] Rom. 11. 29.
[r] Heb. 6. 6.

faithfull doe. For though the fleſh haue the vpper hand, one while enforcing them to ſinne, yet the Spirit will get the maſterie another while, making them heartilie ſorrie for their ſinne. Neuertherleſſe, great reaſon is it they ſhould not abuſe the patience of God, moouing them to repentance, [s] but rather that they ſhould inſtantly ſtirre vp this gift of God in them, [t] to which they are ſure at length the courſe and motion of Gods Spirit wil bring them. For firſt, what a horrible thing is it, either for God to withdraw his fatherly and fauourable countenance from vs, or for vs, to haue a hell as it were in our owne conſciences, both which as I haue alreadie ſhewed, doe neceſſarily follow ſinne? Beſides, ſeeing all the good we get by ſinne, is repentance and griefe, farre better it is to beginne betimes to repent, and ſo forthwith to enioy the comfortable feeling of Gods mercifull pardon, then by deferring our repentance, ſtill to be tormented with the horrour of our guiltie conſcience. Moreouer, the end is not a barre againſt the meanes, but rather a great furtherer, and ſetter of them on forward. We being therefore ſure we ſhall repent

[s] Rom. 2.4.

[t] 2 Tim. 1.6.

repent at the laſt, ought neuer a whit the leſſe to vſe the meanes as ſoone as we can by ceaſing to doe ill, and learning to doe well [u]: euen as S. *Paul* though he knew certainely he ſhould not periſh in that ſhipwracke, yet he vſed the beſt meanes he could to ſaue his life. [x] Laſtly, this is one maine difference betweene the wicked and the godly, that they hauing their conſciences ſeared with a hotte yron, [y] and being paſt feeling [z], goe on ſtill in ſinning without any ſenſe of ſinne: [a] but theſe, hauing their ſenſes exerciſed to diſcerne betweene good and euill, [b] neuer reſt if they be hurt with the ſting of ſinne, till they be eftſoones ſalued and healed by Gods merey. For as the Swallow perceiuing himſelfe almoſt blind, preſently ſeeketh out the hearb Chelidonia *(c)* and the Hart feeling himſelfe ſhot with an arrow ſticking in him, forthwith runneth to the hearb Dictamus *(d:)* right ſo doe the godly. Take *Ezechias* for an example of a Swallow. All that is in mine houſe haue they ſeene, there is nothing among my treaſures that I haue not ſhewed them *(e.)* There he is blind. For the more treaſures

[u] Eſa.1.17.

[x] Acts 27.44.

[y] 1 Tim.4.2.

[z] Eph.4.19.

[a] *Conſuetudo peccandi tollit ſenſum peccati, Aug.*

[b] Heb.5.14.

[c] Celandine.

[d] Dittany.

[e] 2 Reg.20.15.

ſures the King of Babels Embaſſadours ſaw, the more was *Ezechias* blinded with ambition in ſhewing them. Like a Crane or a Swallow, ſo did I chatter, I did mourne as a Doue. I ſhall walke weakely all my yeeres in the bitterneſſe of my ſoule. [f] Here is the Chelidonia. For this bitterneſſe of his ſoule, doth cure the blindneſſe of his ſoule. Take *Iob* for an example of a Hart. The arrowes of the almighty are in me, the venome whereof doth drinke vp my ſpirit, and the terrors of God fight againſt me. [g] There he is ſhot. For if he had not bin ſtrooken before with the arrowes of his owne wickednes, he ſhould neuer haue beene ſtrooken thus with the arrowes of Gods correction, I abhorre my ſelfe and repent in duſt and aſhes [h]. Here is the Dictamus. For this abhorring of himſelfe is a reconering of himſelfe: and the ſooner he repents in duſt and aſhes, the ſooner he is treed from all his ſinnes, and from all the puniſhments due to the ſame. But now ſome man may further obiect and ſay, He is not yet fully ſatisfied for this latter part, becauſe talke as long as we will, all theſe inconueniences which come, as hath bin declared, by perſeue-

[f] Eſa. 38. 14, 15.

[g] Iob 6. 4.

[h] Iob 42. 6.

perſeuering in ſinne, are either no bridle at all, or elſe not ſo ſtrong a bridle to reſtraine men from ſinne, as if they bee perſwaded, they may by ſinning quite and cleane loſe all iuſtifying grace, and ſo may be finally impenitent when they die. But he which will put foorth this doubt, muſt remember that the children of God are led by the Spirit of God. [i] And the ſpirit, though not in the ſame degree, yet in the ſame ſort worketh in all thoſe that haue beene, are, or ſhall be ſanctified. [k] Who as they ſerue God not for any ſeruile feare of loſing their faith, or of dying in impenitency, or ſuch like, but onely for pure loue of his Maieſtie: ſo they can neither will nor chooſe, but being bitten with ſinne, they muſt needs in their ſoules and conſciences feele the ſmart of it. Therfore S. *Paul* ſaith, The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that yee cannot doe the ſame things that yee would [l]. For if the faithfull would doe Gods will in earth as it is in Heauen, and ſerue him as obediently, and as perfectly as the good Angels doe, they cannot, becauſe ſtill in them the fleſh

[i] Rom. 8. 14.

[k] 2 Cor. 4. 13. *Eundem ſpiritũ.*

[l] Gal. 5. 17.

luſteth

luſteth againſt the ſpirit: and ſo againe, if they would ſinne with full conſent, or with an obſtinate purpoſe to continue in ſinne, as the euill angels doe, they cannot doe this neither, becauſe ſtill in them the ſpirit luſteth againſt the fleſh. Which ſpirit, though it may for a time bee ſhutte vp as it were, yet it will finde meanes well enough at length to ſhew it ſelfe. Thus *Elihu* ſaith, The ſpirit within me compelleth me. Behold, my belly is as wine which hath no vent, and like the new bottles that burſt: Therefore will I ſpeake, that I may take breath [m]. As *Elihu* then kept ſilence ſome while euen from good words, though it were paine and griefe to him: but at the laſt the fire kindling, and his heart beeing hotte within him, ſpake with his tongue [n]: ſo the ſpirit of God in all the elect of God, is like wine put into a bottle, which will haue a vent to ſpurge out, or elſe it will burſt the bottle, or like fire rakte vp in embers, which will haue a paſſage to burne out, or elſe it will conſume the whole houſe [o]. And therefore Saint *Iohn* likewiſe ſaith; Whoſoeuer is borne of God doth not ſinne: for his ſeede remaineth

[m] Iob. 32. 19.

[n] Pſal. 39. 3.

[o] 1 Ioh. 2. 9.

in him, neither can hee ſinne, becauſe hee is borne of God. Marke yee this well. The Apoſtle thinketh it not enough to ſay, Hee doth not ſinne: but addeth moreouer, Hee cannot ſinne. What is that? To wit, preſumptuouſly without feare, hee doth not ſinne: and deſperately without remorſe, hee can not ſinne, He can not ſin, I ſay, preſumptuouſly, as *Pharaoh* did; deſperately, as *Cain* did; malitiouſly, as *Iudas* did blaſphemouſly; as *Iulian* did: He cannot, hee cannot ſinne thus. Why ſo, Becauſe the ſeede of God remaineth ſtill in him. And what is the ſeede of God? It is the ſpirit of God, of which S. *Paul* ſaid euen now. The ſpirit luſteth againſt the fleſh, and theſe are contrary one to the other, ſo that yee cannot doe the ſame thing that yee would. Yee doe not ſinne, nay yee cannot ſinne as the fleſh would haue you, yee cannot doe the ſame things that yee would: but yee doe, nay yee can not chooſe but doe many times as the ſeede of God remaining in you, and as the ſpirit of God luſting in you, would haue you. So that this is a legall kinde of preaching to ſay, Take heede you ſinne not: yee may happen ſo to loſe your faith:

faith : to loſe all the iuſtifying grace which God hath giuen vs : to bee for euer excluded out of the Kingdome of heauen. This is to bee ſaid to vaſſals, to drudges, to ſlaues, not to ſonnes. To ſonnes this may be better ſaid p; Take heede yee ſinne not : God hath adopted you and giuen you the earneſt of his ſpirit q: Therefore grieue not this ſweet ſpirit, whereby yee are ſealed vp to the day of redemption r. If yee be louing children indeed, though there were no hell to feare, no heauen to hope for, no torments to dread, no rewards to expect, yet wee will obey your good father, and be the ſorrowfulleſt Creatures in the world, if you haue but once diſpleaſed him, onely for the meere loue yee beare towards him, and for the vnſpeakeable loue hee hath ſhewed towards you ſ. For if hee gaue his onely begotten Sonne to die for you when yee were his enemies t, now yee are ſons, and ſuch deare ſonnes in his deareſt Sonne u, what duty will you denie him? what loyaltie will you grudge him? what hearty thankefulneſſe, and good will is there which you will not afford him? what faithful honour and ſeruice is there which

p Heb. 12. 5. *vobis vt filijs.*

q 2 Cor. 5. 5.

r Eph. 4. 30.

ſ *Diligenti deum ſufficit ei placere quem diligit, quia nulla maior expetenda eſt remuneratio quam ipſa dilectio. Leo Magnus Serm. 7. de Ieiunio.*

t Rom. 5. 10.

u Eph 1. 6.

which you will not yeeld him? In one word, (yee holy ones of God, I ſpeake now to you all, beloued) hee which ſtands much vpon this obiection, hath no faith, no repentance, no iuſtifying grace at all, in him. For the faithfull will neuer make that liberty which Chriſt hath purchaſed for them with his precious blood, a cloake to couer their wickedneſſe [x], but rather a ſpurre to incite them to godlineſſe [y]: Neyther will they at any time reaſon thus [z], Wee will ſinne, becauſe wee are not vnder the Law, but vnder grace: nor yet thus, [a] Wee will continue in ſinne, that grace may abound: but alwaies thus; [b] By that wee are dead to ſinne, wee gather that wee are aliue to God: or elſe thus; [c] The grace of God hath appeared, teaching vs to denie vngodlineſſe and worldly luſts. Thus you ſee then how in the regenerate man, euerie new act of ſinne, muſt be bewailed by a new act of Repentance. For God will not forgiue me, except I repent, no more then I am bound to tell my brother, I forgiue him, except hee tell mee, He repents. *Naaman* muſt waſh himſelfe ſeuen times, before hee can bee cleane: the Angell

x 1 Pet. 2. 19.

y Luk. 1. 74. *Liberamur, vt ſeruiamus ei.*

z Rom. 6. 15.

a Rom. 6. 2.

b Rom. 6. 11.

c Tit. 2. 11.

Angell of *Epheſus* muſt riſe from his fall, and doe the firſt workes, or elſe his Candleſticke ſhall be remooned: the Church of Corinth, though it bee neuer ſo Holy, yet by ſinne violating Gods loue, muſt oftentimes bee reconciled anew: euen King *Dauid* in this place, though he were a man according to Gods owne heart, yet before *Nathan* would abſolue him, he was faine to crie *Peccaui*, and before God would forgiue him, he was faine to confeſſe his wickedneſſe, and *to water his couch with his teares*.

The ſecond note is, That a great act of ſinne muſt bee bewailed with a great act of Repentance. I meane not, that any paine or griefe of ours, can make ſatisfaction for the leaſt of our ſinnes, or that one contrition can be any cauſe of remiſſion, but onely that where ſinne hath abounded, there ſorrowe ſhould abound alſo, that Grace may ſuperabound at the laſt [d]. The Schoolmen ſhew heere, that great griefe may bee conſidered two waies. According to a mans appretiation, and according to his intenſion [e]. As the Patriarke *Iacob* in his intenſion did lament

d Rom. 5. 10.

e Vide Bellar. de Pœnitentia libro 2. *c.* 11.

his ſonne *Ioſeph*, whom he thought to bee dead, more pitifully, then he did any ſinne that we reade of[f]; but in the appretiation or eſtimation which hee had of the haynouſneſſe of ſinne, certainely hee would rather haue loſt tenne ſonnes, then once haue ſinned againſt God. Therefore, howſoeuer in intention, ſorrow for ſinne bee none of the greateſt, yet in appretiation, they would euer haue it exceſſiue. But we neede not borrow ſuch vncoth words of the Schoolemen to expreſſe our meaning, if we can tel how to vſe thoſe words which we haue of our owne. For if wee looke narrowly into this place, wee ſhall ſee that the Prophet *Dauid* is both waies in the higheſt degree ſorrowfull. Firſt, by how much the more dearely he eſteemed Gods loue and friendſhippe, then the health of his body, by ſo much the more is hee grieued, that that is violated, then that this is endangered. And yet againe, how intenſiuely and bitterly hee bewaileth not ſo much the ſickeneſſe of his body, as the cauſe thereof the ſinne of his ſoule, appeareth in that hee trifleth not, but waſheth his bedde, and watereth his couch with his teares. Wee reade of

[f] Gen. 37. 34.

three

three that Chriſt raiſed from death, *Iairus* daughter: the widowes ſonne: and *Lazarus* g. For raiſing vp of *Iairus* daughter (57) many weeping and wailing greatly for her, he came to the houſe, and went in where ſhe lay: and ſuffered but a very few to goe in with him, and tooke her by the hand, and ſaid vnto her, Maiden ariſe: and ſtraightway ſhee aroſe and walked: and charge was giuen, that this ſhould not bee told abroad. For raiſing vp the widowes ſonne, (58) much people of the citie weeping with his mother for him, who was now carried out of the gate to be buried, hee went and touched the coffin: and ſaid, Young man ariſe: and hee that was dead ſate vp, and began to ſpeake, and he deliuered him to his mother, and the rumor hereof went forth throughout all Iudea. For raiſing vp *Lazarus*, (59) when hee ſaw *Mary* weepe, and the Iewes alſo weepe which came with her, he groaned in the ſpirit: he was troubled in himſelfe, hee, vnderſtanding hee had bin dead and buried foure daies, wept for him, hee groned againe, he came to the graue, hee cauſed the graue-ſtone to bee taken away, hee lifted vp his eies to his father, hee

g *De tota hac Allegoria, vide Aug ſerm. 44. de Verbis Domini & Tract 49. in Johannem, Eraſmum etiam in concione de Miſericordia dei, & Ferum in Ioban. c. 11. Hanc approbat & Caluinus in* Luc. v. 11. *his verbis: Scimus iuuenem hunc quem Chriſtus à morte ſuſcitauit, ſpeciem eſſe ſpiritualis vitæ quam nobis reſtituit.*

(57) Mat. 38. *& deinceps.*

(58) Luc. 7. 22. *et deinceps.*

(59) Ioh. 11. 33. *et deinceps.*

prayed very feruently: hee cryed with a loud voice, *Lazarus*, come foorth: then hee that was dead came foorth, bound hand and foote with bands, and his face was bound with a napkin: and Ieſus ſaid vnto them, Looſe him and let him goe. Now theſe three ſorts of coarſes, are three ſorts of ſinners, (60) *Iayrus* daughter, lying dead in her fathers houſe, reſembleth them that ſinne by inward conſent: the widowes ſonne, being carried out of the gate of the citie, them that ſinne by outward act: *Lazarus*, hauing beene dead and buried foure daies, them that ſinne by continuall cuſtome [h]. The firſt, was dead but one houre: the ſecond, but one day: the third, foure daies; The young maiden lay in a bed: the young man, in a coffin: *Lazarus*, in a graue. For the firſt, Chriſt touched her hand: for the ſecond, hee touched the coffin: for the third, hee touched nothing, before their rayſing vp; becauſe the maiden figured thoſe that ſinne, not ſo much in act as in conſent, hee touched her hand which had beene no great inſtrument of any act: becauſe the young man had ſinned in act, but

(60) *Iſta tria genera mortuorum ſunt tria genera peccatorum. Aug. ſer. 44. de verbis Domini.*

h *Reſuſcitauit filium Archiſynagogi adhuc in domo iacentẽ, reſuſcitauit iuuenem filium viduæ extra portã ciuitatis elatum, reſuſcitauit Lazarum ſepultum quatriduanum: Aug. Tractatu. 49. in Johan.*

but not in cuſtome, into which hee might haue fallen if he had liued longer, hee touched the coffin which kept him from cuſtome: becauſe *Lazarus* ſmelled hauing beene dead now foure daies; the firſt day by conceiuing ſinne, the ſecond by conſenting to ſinne, the third by acting ſinne, the fourth by continuing in ſinne i, Chriſt touched him not at all. At the raiſing of the firſt; few were preſent, and they were charged alſo to make no words of it, that the maiden might bee leſſe ſhamed, which had ſinned for the moſt part but in conſent: at the raiſing of the ſecond, much people of the citie were preſent, and the thing was noiſed abroad farre and neere, that the young man might bee more aſhamed, which had ſinned alſo in act: at the raiſing of the third, a huge number of Iewes were preſent, which ſaw his face bound with a napkin, to teſtifie the extreame confuſion and ſhame that couered his face, and they looſed him themſelues and let him goe, beeing eye-witneſſes of his ſeruitude and ſlauerie, which had ſinned ſo long by cuſtome. After their raiſing vp: *Iairus* daughter ſtraitway aroſe & walked, becauſe

i *Prima eſt quaſi titillatio delectationis in corde, ſecunda conſenſio, tertium factum, quarta conſuetudo. Aug ſerm. 44.*

becauſe for her that had ſtept aſide but by conſenting to ſinne, it was eaſie to recouer and to ariſe, and forthwith to walke in the way of Gods commandements: the widowes ſonne ſate vp, began to ſpeake, was deliuered to his mother, becauſe for him that had actually committed ſinne, it was a harder matter to recouer, and therefore by little and little hee came to it, [k] firſt ſitting vp, by raiſing vp himſelfe to a purpoſe of amendment, then beginning to ſpeake, by confeſſing his owne miſery, and acknowledging Gods mercy. Laſtly, being deliuered to his mother, by returning to the boſome of the holy Church, and enioying the remiſſion of his ſinnes: *Lazarus* came foorth bound hand and foote with bands, becauſe for him that had a ſtone laide vpon him [l], and had made his heart as hard as a graue ſtone, or as a nether milſtone by making a cuſtome, and as it were a trade of ſinne, it was a matter vnpoſſible to our thinking to recouer, onely the omnipotent power of Chriſt could bring him foorth bound hand and foote, and breake theſe bands aſunder, and reſtore him againe to the liberty of the ſonnes of God

For

k *Reſidet enim, qui peccare deſinens erigit ſe ad propoſitum vitæ melioris, loquitur: qui confeſſus ſuam turpitudinem, agnoſcit dei miſericordiam redditur viuus matri peractis remediis reſtituitur Eccleſiæ. E communioni raſe. vbi ſupra.*

l *Moles illa impoſita ſepulchro, ipſa eſt vis dura conſuetudinis, quâ premitur anima, nec reſurgere, nec reſpirare permittitur. Aug. ſerm. 44.*

For you muſt know (61) that thirty yeeres old hee was when he was raiſed vp, and thirty yeeres more hee liued after hee had beene raiſed vp: So that halfe his life he ſpent in ſinne, the other halfe in repentance of ſinne. But I haue a little forgot my ſelfe. Yet it will be no great fault (Right Honourable, and beloued in our Lord) if it will pleaſe you to pardon it. I ſhould haue obſerued to you in the firſt place; how Chriſt was earneſtly requeſted to raiſe vp the firſt [n]; but raiſed vp the two laſt of his owne accord [o], and contrarywiſe, how for the two firſt their friends onely wept [p], but for the laſt, beſides his ſiſters and friends, Chriſt alſo wept exceedingly [q]. Theſe are verie important matters, and properly belonging to the point in hand. For ſeeing the young maiden by ſinning in conſent had leſſe offended Chriſt, hee would not haue troubled himſelfe about her, but vpon intreatie of others: but the two laſt, the one an actuall, the other a cuſtomable ſinner, which were in a more dangerous eſtate, hee came to, being brought by the bowels onely of his owne mercie, and raiſed them vp: on the other ſide, the two firſt

(61) *Ex Epiphanio Catalogo dogmatum Manichæi.*

n Mark.5.23.
o Luk.7.13. Ioh.11.11.
p Mar.5.38.& Luk.7.13.
q Ioh.11.35.

firſt hauing ſinned, the one in thought, the other in deede, did not ſo much moue Chriſt as *Lazarus*, which was growne to a cuſtome in ſinning both waies, and therefore for them hee was content their friends onely ſhould weepe, but for this laſt hee wept, and troubled his owne ſelfe very much. So that the firſt hee neither reſtored of his owne accord, nor yet wept for her: the ſecond, hee reſtored of his owne accord, but wept not for him: the third hee both reſtored of his owne accord, and alſo wept for him. Why ſo? The reaſon is this: The young maidens ſinne, the leſſe it hazarded her owne ſoule, the leſſe it grieued Chriſts Soule, and ſo the leſſe hee had a care, either to cure it, or to rue it; the young mans ſin being neither ſo ſmall as the Maydens, nor ſo great as *Lazaruſes*, Chriſt raiſed him vp of his owne accord, becauſe hee was more then a ſinner in thought, and yet wept not for him, becauſe he was leſſe then a ſinner in cuſtome: *Lazarus ſinne*, the more ranke and deadly it was, the more did it require the skill and loue of ſuch a Phyſician, as by his paſſion could mend it, and by his compaſſion would moane it.

Where

Where we muſt obſerue with Saint *Auguſtine*, that our bleſſed Sauiour did not take on thus grieuouſly for himſelfe ſo much, or for *Lazarus*, as for us. He groaned in the ſpirit, hee was troubled in himſelfe, he wept, hee groaned againe, hee lifted vp his eies, he praied feruently, hee cryed with a loud voice. So that heere he might well haue ſaid with *Dauid*; I am wearie of my groanings: and *I water my Couch with my teares*. But wherefore did he groane thus, weepe thus, cry thus, pray thus, lift vp his eies thus, lift vp his voice thus? Saint *Auguſtine* telleth vs. (62) Wherefore, ſayes he, did Chriſt weepe, but to teach vs to weep? Wherefore did hee groane and trouble himſelfe, but becauſe the faith of a Chriſtian diſpleaſing himſelfe in his ſinnes, ſhould after a ſort groane in accuſing himſelfe for his ſinnes, and ſo at length the obſtinate cuſtome of his ſinning, might yeeld and giue place to the violent force of his repenting? and a little before; What is the cauſe, ſaies hee, that Chriſt troubled himſelfe, (63) but to ſignifie vnto thee, how thou oughteſt to bee troubled when thou art preſſed and oppreſſed with a dead weight of

(62) *Quare fleuit Chriſtus, niſi quia flere hominem docuit? Aug. Tr. 49.*

r *Quare fremuit, & turbauit ſeipſum, niſi quia fides hominis ſibi merito diſplicẽtis fremere quodammodo debet in accuſatione malorum operum, vt violentiæ pœnitendi cedat conſuetudo peccandi, Aug. ibid.*

(63) *Quid eſt turbat ſeipſum Chriſtus, niſi vt ſignificet tibi quomodo turbari tu debeas, cum tanta mole peccati grauaris & premeris.*

of ſinnes (?) For thou haſt examined thy ſelfe, thou haſt found thy ſelfe guilty, thou haſt reaſoned thus with thy ſelfe, I haue done ſuch or ſuch a thing, and God hath all this while ſpared me, I haue committed ſuch or ſuch a ſinne, and hee hath ſtill borne with mee; I haue heard the Word of God, and yet I haue careleſly contemned it; I haue beene baptized and had my ſinnes waſht away, and yet I haue returned to them againe: what doe I? whither goe I? what will be the end of this? When thou ſayeſt thus, then Chriſt groaneth, becauſe thy faith groaneth. By the voice of thy groaning may bee gathered good hope of thy riſing. If this faith bee in thee, Chriſt groaneth in thee. If faith be in vs, Chriſt is in vs. Thus farre S. *Auguſtine*. In concluſion then, If Chriſt winking at leſſer ſinnes: or at leaſt not ſo much lamenting them, did out of all meaſure bewaile *Lazarus* caſe, betokening thoſe that haue beene long dead in treſpaſſes and ſinnes, though it pertained not directly to himſelfe: how much more, good Lord, ought I, which am a far more hainous ſinner then euer *Lazarus* was, as my ſinnes, mine owne ſinnes I ſay, for number

(? Attendiſti enim te, vidiſti te reum, computaſti tibi, Illud feci & pepercit mihi Deus, illud commiſi & diſtulit me, euangelium audiui & contempſi, baptizatus ſum & iterum ad eadem reuolutus ſum, quid facio, quò eo, vnde euado? Quum iſta dicis, iam fremit Chriſtus, quia fides fremit. In voce frementis apparet ſpes reſurgentis, Si ipſa fides eſt intus, ibi eſt Chriſtus fremens. Si fides in nobis, Chriſtus in nobis.

number are more then the hayres of my head [t], and for greatneſſe haue reached vp to heauen [u], ſo neuer to leaue groaning, and weeping, and crying, and praying for the pardon of them, that I may truely ſay with the Pſalmiſt, I am weary of my groanings: and *I water my couch with my teares*. The old Teſtament doth ſhew this as plainely as the new. For in the law, the greatneſſe of the ſinne was eſtimated according to the condition of the ſinner. The priuate mans ſinne was little: the Princes ſinne great: all the peoples ſinne greater: the prieſtes ſinne greateſt of all. Therefore for each of theſe was ordained a ſeuerall ſacrifice (64). For the priuate man and the Prince, a goat. But for him a ſhee-goat [x]: for this is a hee-goat. [y]. Now the male is counted a greater ſacrifice, conſidering the perfection of the ſexe. For all the people, and the prieſt, a young bullocke: But for all the people, the elders onely did put their hands vpon the head of the bullocke [z]: the prieſt did put his owne hand vpon it [a]. Now as a young bullocke is a greater ſacrifice then a goat: ſo the prieſt doth vndergoe a greater penance and more

[t] Pſal. 40. 30.
[u] Ezra 9. 6.
(64) Leuit. 4.
[x] Verſ. 28.
[y] Verſ. 23.
[z] Verſ. 15.
[a] Verſ. 4.

more open ſhame then all the people. Beſides, of all theſe, their offence that ſinned ignorantly, was accounted not ſo great as theirs that ſinned wilfully. And therefore they were to offer a ram worth 2. ſhekels [b]; but theſe a ram of what price the prieſt would appoint [c], according to the meaſure and eſtimation of the ſinne [d]. Now then, though Leuiticall prieſts and ſacrifices are ceaſed, yet wee that are made ſpirituall prieſts and kings with Chriſt [e], muſt, as it were, enioyne our owne ſelues penance, and according to the qualitie of our ſinne, meaſure the ſacrifice of our broken & contrite hart which we offer vnto God. If we had neuer ſinned but of ignorance, yet euery one of vs ſhould be bound to offer a ram of 2 ſhekels. And what is this ram of 2. ſhekels? It is euē mine own ſelfe, a poor ſinner, (65) that hauing nothing to offer but the widowes 2. mites, nay a great deale leſſe then 2. mites, I meane my body & my ſoule: or rather I haue but onely one mite to offer, onely my good will, which I muſt henceforth conforme to his will, who being rich, became poore for mee, and gaue his body & ſoule to redeeme my body and ſoule from death. But now ſeeing we haue almoſt

b Leu. 5. 15.
c Leu. 27. 12.
d Leu. 6. 6. *Iuxta æſtimationem menſuramque peccati.*
e Reu. 5. 1.

(65) *Non habeo niſi minuta duo imo minutiſſima, corpus & animam, vel potius vnum minutum voluntatem meam: & non dabo illam ad voluntatem illius, qui tantus tantillum tantis beneficiis prævenit, qui toto ſe totum me comparauit?* Bern. ſerm. de Quadruplici Debito. p. 100.

almoſt as often ſinned wilfully, as either of ignorance or infirmitie, what manner of men ought we to be in humbling our ſelues vnder Gods mightie hand (*f*) in iudging and condemning our ſelues (*g*) in repenting as heartily as wee ſinned haynouſly, in waſhing our bed, and *watring our couch with our teares*? Euen this our Prophet ſheweth alſo very good euidence for this ſame doctrine elſewhere. Haue mercy vpon me, O Lord, ſaies he, after thy great goodneſſe, and according to the multitude of thy mercies doe away mine offences. Waſh me thorowly from my wickednes, & cleanſe me from my ſin (*66*). The goodneſſe of God is alwaies like it ſelfe, neither great nor little, but abſolutely infinite. Therefore it is neuer a whit the greater for our counting it not little, nor neuer a whit the leſſe for our counting it not great: but though we count it great, yet it is ſtill as little as it ſhould be, and though we count it little, yet it is ſtill as great as it can be. So that the Pſalmiſt in tearming Gods goodneſſe great, ſetteth foorth the greatneſſe, rather of his owne badneſſe, then of Gods goodneſſe, confeſſing his own ſin indeed to be great, and ſo conſequently Gods

f 1 Pet. 5. 6.

g 1 Cor. 11. 31.

(*66*) Pſal. 51. 2.

goodneſſe like to be great, but yet in this reſpect only, not becauſe it can take any encreaſe of greatneſſe into it ſelfe; but becauſe it can giue increaſe of gladnes to him, who for a great ſin, is almoſt ouerwhelmed with as great a griefe. The ſame may be ſaid of Gods mercies, that they are neither many nor few, but as his goodneſſe is incomprehenſible, ſo his mercies are innumerable. Neuertheleſſe the Prophet ſticks not to ſay, According to the multitude of thy mercies, do away mine offences. As if he ſhould haue ſaid, According to thy mercies, doe away the multitude of mine offences. The multitude then, to ſpeak properly, is not of Gods mercies, but of mine offences, & yet ſeeing the mercies of God are as many as all mine offences, nay a great many more then all the offences of all the world, therfore he mentions a multitude of Gods mercies. Becauſe nothing can aſſwage the multitude of ſorrowes which ariſe in my heart (*h*,) for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences aking indeed, as on Gods behalfe a multitude of mercies, ſo on my behalfe a multitude of *teares*. And therefore he ſaies alſo

h Pſal. 94. 19.

wash

waſh me thorowly, or as it is in the Latin tranſlation (67,) waſh me yet more. Waſh me and waſh me: and yet more, againe and againe, waſh me thorowly from my wickedneſſe, and cleanſe me from my ſin. For euen as a veſſell that hath bin tainted with poiſon or ſome infectious liquor, will not be cleane with once waſhing, but muſt be often ſcalded, and thorowly waſhed, before it will be ſweet, ſo hauing heretofore poſſeſſed my veſſell in impuritie, [i] though I now waſh me with niter, and take me much Iſope, yet mine owne vncleanneſſe is ſtill marked before thee [k], onely thou O Lord, canſt waſh me thorowly, who am grieued thorowly, becauſe I haue beene thorowly defiled. And indeed though I cannot waſh my ſelfe thorowly, yet I am ſure thou haſt waſht me thorowly, becauſe I haue repented me thorowly. I haue mingled my drinke with weeping [l], and my teares haue beene my meate day and night [m]; nay, euery night I waſh my bed, and *water my Couch with my teares*. It is a cleare caſe then, that a great act of ſinne muſt be bewailed with a great act of repentance. For the raiſing of *Lazarus*, which hath beene dead foure daies,

67 *Amplius laua me.*

i 1 Theſ. 4. 4.

k Ier. 2. 22.

l Pſal. 102. 10.
m Pſal. 42. 4.

requireth the greateſt groning & weeping: the greater ſin, as of the Prieſt or voluntary, or ſuch like, requireth the greater ſacrifice: if I haue committed great wickedneſſe, except I ſhew great repentance, I cannot obtaine great mercy: if I haue bin thorowly defiled, except I be thorowly waſhed, I cānot be thorowly cleanſed. And therfore the holy Prophet, that he may obtaine great mercy, and that he may be thorowly waſhed, ſaith here; Euery night I waſh my bed, and water my couch with my teares.

To returne then where I left, and ſo to make an end, S. *Auſtins* two compariſons of a ſhowre of teares, and of a floud of teares, may ſeeme to ſome very incredible, and much more theſe three amplifications of the Prophet *Dauid*. Eſpecially if we read theſe words, as I haue noted they are in the Hebrew; Euery night I *cauſe* my bed to *ſwim*, and I *melt* my couch with my teares. But howſoeuer they may ſeeme to be, they are I grant very hyperbolicall: yet ſo as the meaning of them is plaine enough. As if he ſhould haue ſaid, I doe not indeed cauſe my bed to ſwim in ſhowres of teares, neither doe I melt my Couch with floods of teares: but yet if euer any man

man had done ſo, or if it were poſſible any man could doe ſo, then my repentance is ſo great, and my teares ſo aboundant, that I thinke verily whoſoeuer is one, I ſhould be another, which ſhould cauſe my bed to ſwim, and my couch to melt ſeeing, Euery night I waſh my bed, and *water my couch with my teares.* Therefore they which can gather no good meaning out of theſe words, doe conſider, neither how fearefull the wrath and indignation of God is, nor yet how horrible is the ſenſe of ſin. *Auguſtus Cæſar* [n], of whom I ſpake before, hearing of them talke in his court, what a huge ſum of money a certaine Knight in Rome owed at his death, and that all his goods were to be ſold to make payment of his debts, commanded the maſter of his wardrope to buy for him that bed, wherin this knight vſed to lie. For (ſaies he (68) if I cannot ſleepe ſoundly in that bed wherein he could ſleepe that owed ſo much, then ſurely I ſhall ſleepe in none. If this famous Emperour thought it a matter almoſt impoſſible for him to ſleepe quietly in his bed which was ſo deeply in debt; what would he haue ſaid, If Chriſt who was borne in his time, had bin bred in his heart, [o] I meane,

n *Relata ad ſe magnitudine æris alicui quam quidam eques Romanus dum vixit celauerat, culcitram emi cubicularem in eius anxione ſic his iuſſit.*
(68) *Et præceptum mirantibus hanc rationem reddidit, Habenda eſt ad ſomnum culcitra, in qua, ille cum tantum deberet, dormire potuit. Macrob. Satur. l. 2. c. 4.*
o Gal. 4. 19.

if he had ſeen by the light of Gods Word, that no debts are comparable to ſins? And therefore if that poore Knight could hardly ſleep in his bed, then that ſeruant wch oweth his Maſter 10000. talents p. (as alas which of vs all, beloued, if we remember our ſelues well, is not guilty of ſo many ſins?) can hardly take any reſt. This, if the Emperour had knowne, he would rather haue bought *Dauids couch*, that he might not haue ſlept for bewailing his ſins, then this banck upts bed, that he might haue ſlept, notwithſtanding all his cares. For theſe, theſe, euen our ſinnes, theſe are the debts which ſo trouble and torment the ſoule, that a man were better haue many Common-wealths in his head, yea the cares of all the world in his head, then be diſquieted & diſtracted with them: wherfore, deare Chriſtians, if we be in good health, let vs be thankefull to God for it, and let vs account it a ſpecial bleſſing, without which all worldly bleſſings are nothing, and let vs vſe it as al other good gifts of God to his glory, and the good of one another. If contrariwiſe it pleaſe the Lord at any time to viſit vs with ſickneſſe, let vs not in this caſe deſpaire neither. But firſt what-

p Math. 18. 24.

whatſoeuer other cauſes we may conceiue, let vs ingeniouſly acknowledge one cauſe of our ſickneſſe to be our ſinnes. For if we would preuent the iudgements of God by timely repentance, and iudge our ſelues, we ſhould not be iudged of the Lord. But becauſe men will not when they are in health thinke of him that giueth health, therefore oftentimes they are ſick, and now and then alſo fall aſleepe q. For euen as malefactors which will not by gentle meanes confeſſe their heinous crimes, are by racking or ſuch like tortures enforced to confeſſe: ſo when grieuous ſinners can ſee no time to repent, God in his iuſtice, or rather indeed in his great mercy, doth as it were racke them vpon their couch with ſickneſſe and bodily paines, that they may be conſtrained to confeſſe their ſinnes, and ſo may be freed of two ſickneſſes, their bodies ſickneſſe, and their ſoules ſickneſſe both at once. O happy, happie men are they, which when they are young, remember their Creator before they be old (r:) and when they are in health confeſſe their ſins, and forſake them before they be ſicke! ſ And yet, good louing brother, if thou happen to be ſicke, be not in any caſe, as I

q 1 Cor. 11. 30.

r Eccl. 12. 1.

s Prou. 28. 13.

ſaid before, be not altogether diſcouraged by it. But in the next place, remember that thy ſickneſſe is nothing elſe, but Gods fatherly viſitation to do thee good, and eſpecially to mooue thee to repentance. Liſten a little, Harken I ſay. Doeſt thou not heare him rapping aloud, & knocking hard at the dore of thy hard heart and ſaying to thee, whoſoeuer thou art; Maiden ariſe; Young man ariſe; *Lazarus* ariſe and come forth. Awake therefore, awake, thou that ſleepeſt [t], & ſtand vp from death, & Chriſt ſhall giue thee life. Say with the ſpirituall ſpouſe: In my bed by night I ſought him whom my ſoule loueth [u]. Say with this our Prophet; Did I not remember thee vpon my bed, & meditate of thee in the night ſeaſon [x]? Looke not ſtill to haue pillowes ſowed vnder thine elbowes, neither bolſter vp thy ſelfe any longer in thy ſins [y]. Lie not vpō thy beds of iuorie, neither ſtretch thy ſelfe vpō thy couch [z]: but euery night waſh thy bed, *and water thy couch with thy teares*. Behold, ſaies thy heauenly husband [a], I ſtād at the dore and knock, if any man heare my voice and open the dore, I will come in vnto him, & will ſup with him, and hee with me. And againe [b], Open vnto me, my ſiſter, my

t Eph. 5. 14.

u Cant. 3. 1.

x Pſal. 63. 7.

y Ezech. 13. 18.

z Amos 6. 4.

a Reuel. 3. 20.

b Can. 2. 5.

my loue,my doue, mine vndefiled, for my head is full of dewe, & my locks with the drops of the night. Wherfore ſeeing Chriſt knocks ſo loud at the dore of thy heart for repentance, knock thou as loud at the dore of his mercy for pardon: ſeeing hee would ſo faine haue thee turn vnto him and heare his voice,be thou as willing to call vpõ his name, that he may heare thy voice: ſeeing he is ſo forward to ſup with thee by receiuing thy prayers,be thou as deſirous to ſup with him, by obtaining the benefit of his paſſiõ,even the remiſſion of thy ſins. And as he ſaies to thy ſoule;Open vnto me, my ſiſter,my loue,my doue, mine vndefiled: ſo bee thou bold by faith to turne the ſame words vpõ him againe,and ſay, Open vnto me,my brother,my loue,my doue,mine vndefiled, for my head is ful of dew, and my locks with the drops of the night. And why is mine head full of dew, & my locks with the drops of the night? Becauſe euery night I waſh my bed,&*water my couch &c.* Thẽ,deare chriſtian brother, then thy ſickneſ ſhal not be vnto death,but for the glory of God [c]: For God will turne al thy bed in thy ſicknes [d]. And ſo whereas before it was a bed of ſickneſ, he will turne it into a bed of health: whereas a bed of paine and

c Iob 11.4.
d Pſal.41.3.

griefe, into a bed of reſt & comfort: whereas a bed of teares & repentance, into a bed of ioyfull deliuerance. Remẽber thy ſelfe wel. At leaſt wiſe as well as thou canſt, and well enough, what hapned to *Iob*, who was ſick, and ſore all his body ouer, and had not a couch neither to lie on, but was faine to lie on a dunghill? Did not all this turne to his great good, when as the Lord did bleſſe his latter end much more then his beginning (*e*?) What hapned to *Ezechias*, who had ſentẽce of death gone out againſt him? Did not he lying ſicke in his bed, turne him toward the wall & weep, & got the ſentẽce of death reuerſed, and 15. yeeres more added to his life *f*. What hapned to the man ſick of a palſey, who was let down thorow the tyling, bed and all in the midſt before Ieſus? Did not Chriſt with one word in an inſtant heale him, ſo that he tooke vp his bed and departed to his own houſe praiſing God *g*? What hapned to the man which had beene ſicke 38. yeers, and was not able to ſteppe downe into the poole? Did not Chriſt, ſaying but; Riſe, take vp thy bed, & walk; cure him ſo, that preſently he was made whole, and took vp his bed, and walked (*h*?) What hapned to *Eneas*, who was ſick of the palſey, as one of theſe two that

e Iob 42.10.

f Eſa.38.6.

g Luke 5.25.

h Ioh 58.& 9.

that I ſpake of laſt, and had kept his bed 8. yeers, as the other of them? Did not S. *Peter* ſaying but thus vnto him, *Eneas*, Ieſus Chriſt maketh thee whole, ariſe and truſſe vp thy couch; ſo reſtores him, that immediately he aroſe i? What happned to S. *Paul* who was preſſed out of meaſure paſſing ſtrength, ſo that he altogether doubted euen of life? Did not the Lord, when he had receiued the ſentence of death in himſelfe, deliuer him from this great danger k? What happned to S. *Pauls* fellow-ſouldier *Epaphroditus*, who was ſick, and no doubt ſicke very neere vnto death? Did not the Lord ſhew mercy on him, and giue him health againe, to the great ioy of the Philippians, and generall good of all the Church? What happned to holy *Dauid* in this place, who ſaith of himſelfe; O Lord, I am weake, my bones are vexed, my ſoule alſo is ſore troubled; I am wearie of my groanings, euery night I waſh my bed, and *water my couch with my teares*? Did not the Lord finding him in this miſerable pickle and plight, deliuer his ſoule from death, his eies from teares, and his feet from falling m? So that in thankefull and ioyfull maner he triumpheth and ſaith, The Lord hath heard the

i Acts 9.33,34.

k 2 Cor. 1.8,9.

l Phil. 2. 27.

m Pſal. 116.8.

the voice of my weeping : the Lord hath heard my petition: the Lord wil receiue my praier. Euen as S. *Paul* ſaith; He hath deliuered vs from ſo great a death ; and doth deliuer vs : in whom alſo we truſt that yet he will deliuer vs [n], O faithfull and deare louing Lord ! Hee hath deliuered, he doth deliuer, he will deliuer ; Hee neuer yet hath forſaken, he neuer doth forſake, hee neuer will forſake , thoſe that put their truſt in him. For tell me, my good brother, if thou canſt tell any thing, tell mee, did Chriſt ſo miraculouſly reſtore *Iob*, reſtore *Ezechias*, reſtore the man ſicke of the palſey, reſtore the bedrid man, reſtore *Eneas*, reſtore S. *Paul*, reſtore *Epaphroditus* , reſtore king *Dauid* to their former health, and can hee not reſtore thee ? Did he reſtore the moſt of theſe, when he was crucified vpō earth, and can hee not reſtore thee now hee is crowned in heauen? Is his arme now ſhorter, and his power leſſer, then it was then ? where I maruell, where is the Centurions faith ? Chriſt ſaid then ; I haue not found ſo great faith in all Iſrael [o]; now if he were among vs, he might ſay ; I haue not found ſo great faith in all the world. The Centurion beleeued, though Chriſt came not vnder the roof of his houſ, but ſpak the word

[n] 2 Cor. 1. 10.

[o] Matth. 8. 10.

onely, his ſeruant might bee healed wel enough: & doſt thou thinke Chriſt cannot heale thee, except he come in perſon, and ſtand by thy bed ſide, and take thee by the hand, & raiſe thee vp? for ſhame away with ſuch infidelity. This is a thouſand times worſe then all the ſickneſſe of thy body. Nay rather aſſure thy ſelfe, if God ſay but the word, thou ſhalt ſoone recouer and haue thy health better thē euer thou hadſt, and liue many happy and ioyfull daies after. Therefore minde thou onely that which belongeth to thee: that which belongeth to God, meddle not with it, but leaue it wholly vnto him. It is thy part to bewaile thy former ſinnes, and in bewailing them, *to water thy couch with thy teares*, to cry to the Lord for mercy and forgiuenes, to reſolue with thy ſelf ſtedfaſtly hereafter, if it pleaſe God to giue thee thy health againe, to lead a new life. This belongs to thee, & therefore this thou muſt meditate of, & imploy thy ſelfe about day & night: but whether thou ſhalt recouer, or not recouer, that belongeth to God. That reſts altogether in Gods pleaſure & wil. If thou doſt recouer, thou haſt thy deſire. Or rather perhaps not thy deſire. Seeing the holyeſt and beſt men of all incline neither

this way nor that way, but wholly reſigne themſelues, as in all other things, ſo eſpecially in this caſe to Gods will (p) O: if they determinately deſire any thing, it is for the moſt part to be diſſolued, and to be with Chriſt q, but ſuppoſe thou deſire to recouer, and recouer indeed. Then as thou obtaineſt thy deſire: ſo thou muſt performe thy promiſe, the promiſe thou madeſt whē thy body was grieued with ſickneſſe and pain, when thy ſoule was oppreſſed with heauines, whē thou *watereds̄t thy couch with thy teares.* And what was that promiſe? Namely, as I ſaid before, that if it pleaſed God to giue thee health againe, thou wouldeſt loue him more ſincerely, ſerue him more obediently, tender his glory more dearely, follow thy calling more faithfully, then thou haſt done. If thou haſt offended him with pride, to humble thy ſelfe hereafter: if with diſſolutenes, to be ſober hereafter: if with couetouſnes, to be liberal hereafter: if with conuerſing with the vngodly, to abandon their company hereafter, and to ſay as it is in the Pſalme: Depart from me yee workers of iniquity, for the Lord hath heard the voice of my weeping. This if thou conſcionably and conſtantly perform, then

(p) *Non mea, ſed tua, voluntas fiat*

q Phil. 1. 23.

then in a good houre (as we ſay) and in a happie time thou didſt recouer. But ſuppoſe thou deſire to recouer, and yet, neither thy ſelfe ſee any likelihood, nor God ſee it good thou ſhouldſt recouer. Then hearty repentance and *watering thy couch with thy teares* is moſt of all neceſſary. That the feare of death may not affright thee, but being truely penitent at thy departure, thou maieſt be ſure to depart in peace (r.) And ſo God granting not thy will, but his will, may indeed grant both thy will, & his will. Thy will, which is not ſimply to recouer, but cõditionally if God wil: & his wil, which is not to haue thee lie languiſhing any longer in this warfare, but to triumph for euer in Heauen (s.) O bleſſed teares are theſe, which are recompenſed with ſuch high happineſſe, and ſuch ineſtimable commodities. As namely, freedome from all ſins paſt, preſent, and to come: deliuerance from all the miſeries and trouble of this woful world: conſummation of holines, of humblenes, of purity, or deuotion, of all other Chriſtian vertues, which were but begun & vnperfect in this life: putting away of all corruption and mortality, and putting on the royall robe of immortality and bliſſe

r Luke 2. 29.

ſ *Aliquando ſancti non recipiẽdo quod petunt magis exaudiuntur, quàm exaudirentur ſi illud reciperent. Plus enim non recipiendo beatus Paulus exauditus eſt, quàm ſi illud recepiſſet pro quo (ſicut ipſe ait) ter dominum rogauerat. Exauditus eſt igitur, ne exaudiretur. Non enim niſi bonum Apoſtolus quærebat, quamvis illud non bonum ſibi eſſe non intelligebat. Exauditus eſt igitur recipiendo bonum, ne exaudiretur recipiendo non bonum. Qui enim ſibi bonum non quærit, dum ſe ſibi*

bliſſe. For that which hapned to Chriſt ſhall happen to thee alſo, becauſe by faith thou art not onely in ſoule, but euen in body vnſeparably vnited and ioyned vnto him, being by vertue of this myſticall vnion made bone of his bone, and fleſh of his fleſh. Therefore as he, from that agonie, wherin he praied with ſtrong crying and teares, from that croſſe wherein he commended his Spirit into his Fathers hands, from that graue wherein death for a time ſeemed to inſult and to tramole vpon him roſe vp againe, and aſcended farre aboue all heauens, and now ſitteth at the right hand of glory, ſo thy ſoule ſhall certainly be in the hand of God, and thy very body alſo, after it hath a while reſted from *watering thy couch with thy teares*, and from all other labours of this life, ſhal be raiſed vp againe, and caught vp in the clouds and ſhall together with thy ſoule for euer raigne with Chriſt in the life to come. Which God grant to vs all for the ſame our bleſſed Sauiour Ieſus Chriſts ſake, to whom with the Father and the holy Ghoſt, be all honour and glory, power and praiſe, dignity and dominion, now and euermore. *Amen.*

FINIS.

bonum quærere putat, ſi id recipiat quod quærit, non exauditur: ſi non recipit, exauditur. Deus igitur qui non aliud niſi quæretis affectum conſiderat, bonum ei credit qui ſe bonum quærere credit, etiamſi ſibi non ſit bonum quod quærit, Emiſſe hom. in lilanq; maioribus p. 138.

NINE SERMONS,

PREACHED

By that eloquent Divine of famous memory, THO. PLAYFERE, *Doctor* in Divinitie.

PROV. 10.7.

The memoriall of the just shall be blessed: but the name of the wicked shall rot.

LONDON:
Printed by *I. B.* for *Iames Boler*, and are to be sold at the signe of the Marigold in *Pauls*-Churchyard. 1623.

To Sir *Reynald Argal*, *Knight.*

RIght Worſhipfull, and my eſpeciall good friend: How deſirous I haue bin to anſwere ſome part of your worthy curteſies, at leaſt by laying them open to the world, this ſmall remembrance may teſtifie for me: and how vnable I am to equal deſeruings, the ſame remembrance teſtifieth againſt me, whether I will or no; being borrowed from the monuments of a dead man, the

onely glory of his times while he liued. But it was fit that a farre greater gift than mine owne ſhould aſpire to bee the inſtrument of your honour: and the teſtimony of the dead, I took to be meeter euen in this regard, becauſe that is as unſuſpected, as your kindneſſe toward my ſelfe hath beene euermore vncorrupted. And no further diſturbing the harmony of your beſt thoughts, or as you are wont to account it, diminiſhing the reward which is laid vp for you in heauen, by vntimely blazing merits vpon earth, I commit this *depoſitum* to your fauour and Patronage, my ſelfe alſo, and my endeauours: reſting alwayes at

Your Worſhips diſpoſition

D. C.

To the Reader.

WHat a losse the Church of God had by the death of D. Playfere, I had rather the opinion of the world should determine, en my slender penne attempt to expresse. euer those combinations of Vertue and rning, of Knowledge and Vtterance, Wit and Memory, of Reading and se, of Wholesome and delightfull, of hoole and Pulpit, of Old and New, or one word to say, of Nature and Indu- ry, of humane felicity and heauenly ace, concurred to make a Scribe perfect d absolute to the kingdome of God, wee ay not be so much our owne back-friends

(though we detract not from the fortune of places further off) nay wee may not so impeach the honour of the giuer, nor disparage the worth of our friend depar-ted, as to doubt but this was principall manifested in M. Playfere.

Who because he was but lent the world for a time, nay because he was redeman-ded sooner than his time; (if it were law-full to controll the heauenly wisdome with that word Sooner, but I meane in regard of the Churches vse, and that same prop-ter vos, which made the Apostle to de-murre) I say since he was to be returned backe againe to his maker, and ouer-ripe perfection not to continue ouerlong, it had beene to be wished, hee had left behind him some more monuments of his trauels, as well comfortable to the suruiuors as honourable to himselfe. Which whether he in his discretion, and because he had resolued, was nice to doe, after the exam-ple of them that would write nothing though very able, or was then a doing

most when God call'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale, that these are the last of all his labours which are like to be divulged. Into so small a compasse is that spirit now ranged, as to be as she sayes,

En sum quod digitis quinque leuatur onus; *or indeed not so much as a just handfull, which lately was not confinable within bounds too great for me to speak of.*

Cornelia apud Proper. l. 4. eleg. 12.

But the summe is this: (*For I list not to defend his method of Preaching against the Method-masters of our age, who mee thinkes should know either that of the Apostle,* Diuersitas donorum est, sed vnus spiritus: *or that of the Prophet,* Laudate eum in tuba, laudate in cithara; *or if nothing will please them but what they doe themselues, we must be faine to say as* Crassus *did to* Sceuola, Omnium igitur conciones tu conficies vnus, omnes at te sub tempus veniemus, &c. *I say the summe is this; that as the*

To the Reader.

Sun-light is pleasantest toward the set, and the skilfull eare finds most store of musicke in the close: so this Sunne, this Swan, this sweet singer of Israel, (for what lesser tearmes can our love affoord him? if any bring more, wee will not refuse them) his last monuments, and his last labours, that the world may ever hope for, shall finde wee trust the dearer entertainment.

A SERMON PREACHED AT *WINSOR* before the Kings Maiesty, the 11. *day of September.* 1604.

MATTH. 4. 4.

Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

CHriſt our Saviour came into the world to diſſolue the workes of the Deuill. Now how thoroughly hee would afterward deſtroy the diuell, & al his works, he gaue a taſte, as it were in this his firſt encounter. Wherein we may

may note what great difference there is betweene the firſt Adam, and the ſecond. The firſt Adam was in Paradiſe, a place of all abundance and pleaſure: the ſecond Adam in the deſart, a place of all ſcarcity and want. The firſt was full, and ſo the leſſe needed to eate the forbidden fruit: the ſecond faſting, and ſo the eaſilier drawne to make himſelfe meate. Yet the firſt, though he were in Paradiſe, and full when his wife intiſed him to eat the apple, tooke it and ate it: but the ſecond, though he were in the deſart, and faſting a long time, when the deuill enticed him to turne ſtones into bread, would not yeeld to him, but ſaid, *Man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.*

Howbeit as Chriſt herein was contrary to Adam; ſo hee agreeth very well with *Iob*. Holy *Iob* was vpon a dunghill Chriſt was in the deſert. *Iob* had faſted ſeauen daies and ſeauen nights: Chriſt had faſted fortie daies and fortie nights. *Iob* when his wife inticed him to curſe God and die, would not, but ſaid; Thou ſpeakeſt like a fooliſh woman; Chriſt when the tempter enticed him, not to curſe

urſe God and dye, but to diſtruſt God rather then he ſhould die, would not, but ſaid, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Where before we goe any further, it will not be amiſſe to aſſoyle one queſtion: Why our bleſſed Sauiour at his mothers requeſt turned water into wine, and yet at the deuils requeſt would not turne ſtones into bread. But the anſwer is eaſie enough. This beginnning of miracles, ſaies Saint *Iohn* did Ieſus at Cana in Galile, and his Diſciples beleeued in him. Two ends therefore did hee propound to himſelfe in working that miracle. The encreaſe of his owne glory, and his diſciples faith. Now here neither of theſe two ends could bee attained: For how ſhould hee not haue diſgraced his glory, if he had ſhewed any vaine glory? If thou be the ſon of God, ſaies the tempter, command that theſe ſtones be made bread. So that his temptation tended only to this end, to make the ſonne of God vaine-glorious. Againe, how could wee haue beene perſwaded by him, if hee had beene perſwaded by the deuill? For hee might

might haue ſeemed to haue done this miracle not onely by the deuils appointment, but by his power. The ſum is this therfore, To conuert any poore ſoule vnto God, or to make a ſon of God, he would haue don it; vain-glorioufly to ſhew himſelf the Son of God he would not do it; but ſaid, *Mã liueth not by bread only, but by euery word that proceedeth out of the mouth of God.* The word man is very material: As if he ſhould haue ſaid, Any ordinary man liueth not by the bread, but by the power, and ſtrength, and as the Prophet calleth it, the ſtaffe of bread, which God giueth it. Now if he that is but a bare man liueth rather by the bleſſing of God, then by the bread; much leſſe need I preſume vpon vnlawfull meanes, that am both man & God. Again, we muſt obſerue that by the word which proceedeth out of the mouth of God, we are not to vnderſtand the written will or word of God, but the ſecret counſell and decree of God, in preſeruing and ſuſtaining his creatures: For example, If the word haue gone out of Gods mouth, and if God haue ſet it down and ſa'd it, that I ſhall liue as well without bread as with bread, ſo it ſhall be. Or

if God in his prouidence haue prouided that a ſtone ſhall nouriſh mee as well as bread, then I ſhal not need to diſtruſt his goodneſſe, or to vſe vnlawful meanes for my releeſe. For, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

There are two places of Scripture, which are fit commentaries vpon this text. The firſt is written in Eccleſiaſtes: I returned, ſaies Salomon, and I ſaw vnder the ſunne, that the race is not to the ſwift: nor the battell to the ſtrong: nor yet bread to the wiſe: nor alſo riches to men of vnderſtanding: neither yet fauour to men of knowledge. cap. 9. v. 11.

Firſt, ſaith the Preacher, The race is not to the ſwift. *Aſahel* was as ſwift of foot as a Roe-buck, yet *Abner* met with him, ſmote him vnder the fift rib, and ſlew him. So that the ſwifteſt that is may ſometimes be ouertaken. It is not in him that willeth, or in him that runneth, but in God that ſheweth mercie, *Nec curentis, Nec volentis*, ſaies Saint *Paul*: but a noble man giues it for his word, *Nec volentis, Nec volantis*: It is not in him that willeth, or in him that runneth, yea, though 2 Sam. 2. 18. Rom. 9. 16.

though he could runne as faſt as a bird can flie; but in God that ſheweth mercie. Therefore man getteth not the race by ſwiftnes onely, but by the mercy of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Secondly, ſaith the Preacher, The battell is not to the ſtrong. Golias was a mighty ſtrong gyant, his height was ſixe cubits, and a hand breadth: he had an helmet of braſſe vpon his head, and a brigandine vpon his body: and the weigh of his brigandine was fiue thouſand ſhekles of braſſe, he had bootes of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders. And the ſhaft of his ſpeare was like a weauers beam, and his ſpeare head weighed ſixe hundred ſhekeles of yron, and one bearing a ſhield went before him. Wherefore thinke you is all this furniture ſo particularly ſet downe? Wherefore, ſay you? Marry to ſhew how great ſtrength, the Lord if the word haue proceeded out of his mouth, can ouercome with weakeneſſe. For ſo little *Dauid* confeſſeth; Thou commeſt to me, ſaith he, with a ſword, and with a ſpeare and

1 Sam. 17 5.

and with a ſhield, but I come to thee in the name of the Lord of hoſts. This name of the Lord of hoſts, this mightie word proceeding out of Gods mouth, ſtrake the ſtroke. Euen as holy *Dauid* humbly confeſſeth, ſaying, We got not the victory by our own ſword, neither was it our arme that did ſaue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, becauſe thou hadſt a fauour vnto vs. So that man getteth not the battel by ſtrength onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

verſ. 45.

Pſal. 44 7.

Thirdly, ſaith the Preacher, Bread is not to the wiſe. One would thinke him but a ſimple wiſe man, that cannot by his wiſedome prouide himſelfe bread; that is, ſufficient maintenance for his eſtate. Yet thus it falleth out oftentimes. The prodigall child was wiſe enough. Beeing but the younger brother, he handled the matter ſo, as that hee got of his father an equall portion of goods with his elder brother. But what came all his wiſedom to in the end? Forſooth at length hee was driuen to ſuch ſhifts, that for want of

Luk. 15. 17.

of bread he was faine to eate husks with the hogges. And then he said, How many hired seruants in my fathers house haue bread enough, and I starue here for hunger? Thus falleth it out many times with them that are wise to follow their owne pleasures, and not to serue God. But with the seruants of God it is not so. Therfore saith the Princely Prophet, I haue beene young and now am old; yet did I neuer see the righteous forsaken, nor their seed begging their bread. So that man getteth not bread by wisedome onely, and when he hath gotten bread, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Luk. 12. 20. Fourthly, saith the preacher, Riches are not to men of vnderstanding. That rich man in the Gospell wanted not greatly any vnderstanding. When he had so much riches, that hee could not tell what to doe with them, hee resolued to pull down his old barns which were too little, and to build bigger. But what said the answer of God? Thou foole, this night shall they take away thy soule from thee, and then, whose shall thy goods bee? Wherefore hee that thought himselfe of great

great vnderstanding before, is here declared to be a foole, and a poore foole also, hauing not so much as his soule left to helpe him. The losse whereof cannot bee recompensed and counteruailed with winning the whole world. A mans life then doth not consist in the aboundance of those things which hee possesseth; But the louing kindnesse of the Lord is better then riches, better then liuing, yea better then life it selfe. For in God onely we liue; And onely the blessing of God maketh a man rich. Whereupon we may conclude, that man getteth not riches by vnderstanding onely, but by the blessing of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.* Psal. 63. 4. Prou. 10.

Lastly, saith the Preacher, *Fauour is not to men of knowledge.* It seemeth that a man of knowledge and learning should obtaine fauour and acceptance, whersoeuer he becommeth. But it is not so. Oftentimes, either he getteth none, or else he looseth that which hee hath gotten. *Haman* a man of great knowledge, and authority, & fauour with his Prince. Yet because he abused this fauour to the Ester. 7. 10.

oppression of Gods people, and of true religion, therefore he lost it. And that mischiefe which he imagined against others, lighted vpon his own pate. Indeed when God hath appointed any one to be a notable instrument of his glory, either in Church or Common-wealth, then suddenly the Lord giueth him extraordinary fauour. So hee gaue *Ioseph* fauour with King *Pharao*: so he gaue *Mardocheus* fauour with King *Assuerus*. For fauour and promotion commeth neither from the East, nor from the West, nor from the North, nor from the South, but God it is which setteth vp one, and casteth downe another. Hee, as the blessed Virgin singeth in her *Magnificat*, casteth downe the mighty from their seats, and exalteth the humble and meeke. Wherefore man getteth not fauour by knowledg onely, but by the fauor of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Luk. 1-52.

This doctrine teacheth vs, that if wee haue gotten the race, gotten the battell, gotten bread, gotten riches, gotten fauour, we should not ascribe these things

to

to our owne ſacrifices, to our owne ſtrength, to our owne wiſedome, to our owne vnderſtanding, to our own knowledge, but to the grace of God, and the bleſſed word proceeding out of his mouth. Thus the Prophet exhorteth, ſaying, Let not the wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength, but let him that glorieth glory in this, that he knoweth the Lord. Now man knoweth the Lord, but hee which knoweth that all good ſucceſſe hee hath in any thing, commeth of the Lord. And thus much for the firſt place of Scripture which is a commentarie vpon this text. *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

The ſecond place of Scripture is written in the Prophet *Hagge*. Ye haue ſown much, and bring in little: ye eat, but you haue not enough, ye drinke, but yee are not filled: ye cloth you, but you are not warme: and he that earneth wages, putteth the wages into a broken bag. cap. 1. 6.

Firſt, ſaith the Prophet, *Ye haue ſowed much, and bring in little.* Almighty God for the ſinne of the people makes

many times the heauens braſſe, and the earth yron. So that neither the heauens droppeth downe ſeaſonable ſhowres, neither doth the earth bring forth her encreaſe. When one came to a heape of twenty meaſures, there were but tenne, ſaith this our Prophet, when one came to the winepreſſe for to draw out fifty veſſels out of the preſſe, there were but twenty. This is to ſow much, and bring in little, to looke for twentie meaſures, and finde but tenne: to looke for fifty veſſels, and find but twenty. On the other ſide, holy *Iſaac* ſowing in the land of King *Abimeleck*, gained euery yeere an hundred fold, ſo mightily ſaith the Scripture, did the Lord bleſſe him. For except the Lord build the houſe, they labor but in vaine that build it: and except the Lord till the field and ſow the ſeed, they labour but in vaine that ſow it. *Paul* planteth, *Apollo* watreth, but God giueth the encreaſe: which is true not onely in the ſpiritual watring of the word, but alſo in natural planting and ſowing ſeed. So that man bringeth not much in by ſowing only, but by the encreaſe which God giueth: *Man liueth not by bread onely, but by*

cap 2.17.

Gen.26.12.

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uery word that proceedeth out of the mouth of God.

Secondly, saith the Prophet, *Yee eate but you haue not enough.* Many there are which want for no eating, but like that rich glutton fare deliciously euery day: yet it is smally seene by them. But as those seuen leane kine hauing deuoured the seuen fat, were neuer a whit the fuller, so these. Whereas holy *Daniel*, hauing nothing to eat but poore pulse, nothing to drinke but cold water, looked more cheerefully and beautifully, then any of the children which did eat of the portion of the Kings meate. And that the Eunuch saw well inough, and confessed at the tenne dayes end. Therefore a little thing which the righteous inioyeth, is better then great riches of the wicked. Better is a little with the feare of the Lord, then great treasure and trouble therwith. Better is a dry morsell if peace be with it, then a house full of sacrifices with strife. Better is a dinner of greene hearbes where loue is, then a stawled oxe and hatred therewith. In conclusion then Man hath not enough by eating onely, but by the peace and loue of God. *Man liueth*

Gen. 41. 41.

Dan. 1. 15.

Psal. 37. 16.

Prou. 15. 16.

Prou. 17. 1.

Prou. 15. 17.

liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Thirdly, ſaith the Prophet, *Yea drinke, but you are not filled.* Many conſume, and as we ſay, drinke downe their whole patrimony. Like the horſeleach they euer ſay, Giue, giue: like the man in the Goſpell, that had the dropſie, they drink ſtill, and the more they drinke the more they liſt. Committing in the mean ſeaſon two ſinnes, forſaking God the fountaine of liuing waters, and digging to themſelues pits that cannot hold no waters. On the other ſide, *Elias*, when as the Angel brought him a cake back'd on the harth, and a pot of water, was ſo fully ſatisfied with theſe, that he went in the ſtrength of this meate and drink forty daies vnto *Oreb* the mount of God. Could ſuch a ſmall pittance of bread and water of it ſelfe ſuſtaine him ſo long? No marry: What was the matter then? The word that proceedeth out of Gods mouth had appointed ſo, that one cruſe of water ſhould ſuffice him all that time. Wherby we ſee, that man is not filled with drinking only: *Man liueth not by bread onely,*

Ier. 2. 13.

1 Reg. 19. 6.

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by euery word that proceedeth out of the mouth of God.

Fourthly, saith the Prophet, *Yea clothe you, but you are not warme. Peter Martyr* sheweth, that clothing doth keepe the body warme two waies: By keeping in the naturall heate of the body; and by keeping out the accidentall cold of the ayre. Now though this bee the property of cloathing, yet God as it pleaseth him, can suspend the effect of it, whereupon he saith, I wil take away my corne in the time thereof, and my wine in the season thereof, and I will deliuer my wooll and my flaxe. Signifying that euen when the corne is come to the ripenesse, and the wine now ready to be drunken, God wil depriue them of it. But especially we must marke that he saies, I wil deliuer deliuer me woll and my flaxe, whereby he teacheth us, that God hath as it were, if I may so say, bound all his creatures prentises to vs, to preserue vs, and serue vs if we serue him. But in case wee serue him not, then the creatures are deliuered, and are bound no more to serue vs. The wooll and the flax contrarie to their nature will not serue our turne, if wee contrary

Commentar. in c. Reg. 1.

Hos. 2. 9.

Liberabo lanam meam & linum meum.

trary to grace rebell againſt God. Whereas *Iohn* Baptiſt hauing a garment of Camels haire, and a girdle of leather about his loynes, was well enough. This leather ſerued him to as good vſe as flaxe, and the Camels haire kept him as warm as wooll. Man therfore is not warme by clothing onely, but by vertue of God annexed to the cloathing. *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Laſtly, ſaith the Prophet, *Hee that earneth wages, putteth the wages into a broken bagge.* Wee ſee in the World many men haue great fees, great offices, great reuenues, and yet can ſcarce keepe themſelues out of debt. Other ſome, haue but very ſmall wages, and yet maintaine themſelues well enough, and helpe their poore friends alſo. Onely the word that proceedeth out of Gods mouth makes this difference. As we may ſee in *Iudas*; Who indeed earned wages, but ſeeing it was the wages of vnrighteouſneſſe, therefore it runne out of the bagge as faſt as it was put in: For firſt, when he had it he could not hold it in his hand but brought it backe againe, ſaying, I haue

haue sinned in betraying innocent bloud. Then himselfe went and made away himselfe, and that which is fearefull but once to name or mention, all his bowels gushed out: There is a brogen bagge. But the Patriarch *Iacob*, earning wages very hardly, to wit, seruing fourteene yeeres for his Vncles daughters, and sixe yeeres for his lambes, in all twenty yeeres, in the end filled his bag full. And though *Laban* changed his wages tenne times, yet he could not one time change that blessing of God, which was alwaies vpon him. And though hee allotted his nephew onely the spotted lambes, which commonly were very few to his wages, yet the word proceeding so out of Gods mouth, this prooued an infinite gaine vnto him. Whereupon the blessed Patriarke humbleth himselfe in true humility and thankefulnesse to God, and saith, *O Lord, I am not worthy of the least of all thy mercies: for with my staffe came I ouer this Iordan, but now doe I returne with two troupes.* O that wee had such good soules, such thankefull hearts in vs, as that euery one of vs would in like sort confesse and acknowledge his owne vn-

worthines

Matth. 17. 5.

Gen. 32. 10.

worthineſſe, and the wonderfull worth and wealth of Gods mercy; O Lord, ſaies he, I am not worthy of the leaſt, or I am leſſer then the leaſt of all thy mercies. He makes no mention of his owne paines and trauailes, though they had been very great in that long ſeruice, but only of the mercies of God. Theſe were the onely cauſe that his bagge was ſo full. Wherefore man filleth not his bagge by earning wages onely, but by the mercies of God. *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

This teacheth vs, that whether wee ſow, or eate, or drinke, or cloath vs, or earne wages, we muſt doe all to the glory of God. And all we doe to the glory of God, when we refer the glory of all wee doe to God. Not ſacrificing to our owne yarne, as the Prophet ſpeaketh, or kiſſing our owne hand: but kiſſing the ſon, and offring vp to him onely the ſacrifices of praiſe and thankſgiuing at whoſe hand we receiue all good things. For it is not our painefull ſowing that giues vs a plentifull crop: not our eating that feedeth vs; not our drinking that ſatisfieth

vs:

vs: not our clothes that warme vs: not our earning wages that filleth our bagge: but the good word that proceedeth out of Gods mouth, which blesseth all these things vnto vs. Therefore as wee must not beginne an of these without grace saying; so we must not end any of them without thanksgiuing. And thus much for the second place of Scripture, which is a commentary vpon this text: *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

To make good vse then of all that hath beene spoken, I shall desire you to obserue foure points. First, that God can worke great matters with small meanes. Thus saith our Lord; When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke yee vp? they said vnto him, Twelue. And when I brake seauen among foure thousand, how many baskets of the leauings of broken meate tooke ye vp? and they said, Seauen. Certainely, there is no reason in the world that seauen loaues should satisfie foure thousand, and much lesse, that fiue loaues fiue thousand. But Christ hauing

Mar. 8, 19.

hauing giuen thankes and blessed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue been done. Therfore also he repeateth it, and questioneth with his disciples about it. That by their confession and report, all the Church afterwards might beleeue, that God can worke great matters with small meanes, and that *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

Secondly, that God can worke strong matters with weake meanes. What a strong violent matter is it, to pull the soule of any one sinner out of the bottome of hell, and out of the iawes of destruction? yet this God doth. But how doth hee it? This strong matter, how doth he worke it? By the weakest means that may be. We haue this treasure, saith the Apostle, in earthen vessells, that the excellency of that power might bee of God, & not of vs. O maruellous words! That the excellency of that power might be of God, and not of vs. For if Angels were sent to preach vnto vs, it might be thought

thought that the conuerſion of ſinners conſiſted in the excellency of the Angels miniſtry, not in the power of Gods word. Now ſimple and ſinnefull men, ſuch as our ſelues are, no better then earthen veſſels, bringing ſuch a treaſure vnto vs, the excellency of this worke muſt needes be wholly aſcribed to God. And as it is in ſpirituall foode, ſo it is in corporall. It is not the teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods ſpirit working with the word which conuerteth the ſoule. And ſo it is not the bread onely, but the bleſſing of Gods grace vpon the bread which ſuſtaineth our life. Thus God can worke ſtrong matters with weake meanes; and *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Thirdly, that God can worke ſome matters with no meanes. When King *Aſa* ſaw himſelfe ouerpreſſed with the multitude of his enemies, he praied thus to God: O Lord, it is all one with thee, to ſaue with many, or with no power. If he had ſaid with many, or with a ſmall power, it would haue beene plaine. But with

2 Chr. 14 11.

with many or with no power, is very wonderfull. Or rather it is no wonder at all, ſeeing it is ſpoken of God, with whom it is a very ordinary matter to ſaue, not onely as well with a ſmall or a weake power, as with a great or a ſtrong power, but alſo as well with no power, as with ſome power. It is a good carpenter who hauing crooked and rough timber put into his hands, can hew it and make it fit for the building. Onely the creator of all it is which can worke, hauing no matter at all to worke vpon. The ordinarie means for plants and hearbs to grow by, is raine: Yet God prouided for *Adam* plants and herbes before euer it had rained. The vſuall meanes for light is the Sunne. Howbeit God created light before he made the Sunne. Light the firſt day, the Sunne the fourth day. We ſee then that God is tied to no meanes. God can ſaue with no power, as well as with ſome power: God can giue vs hearbs with no raine, as well as with ſome raine: God can giue vs light without any Sunne as well as with the Sunne: God can feed vs if it pleaſe him, as well with no bread as with bread. Therefore God can work

Gen. 2. 5

Gen. 1. 3.

ſome

ſome matters with no meanes; and ſo *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Fourthly, that God can worke other-ſome matters with contrary meanes. He can not onely ſhew vs light without any Sunne, but alſo bring light out of darkeneſſe. So our Sauiour, when he went about to cure him that was borne blind, tempered ſpittle and clay, and put it vpon his eyes. This plaiſter ſeemes more likely to put out his eyes which ſees, then to cure his eyes who is blind: Yet this is the power of the word proceeding out of Gods mouth. So the Prophet *Elizeus*, when *colloquintida* was put into the pot, by caſting in a little meale into it, made of ranke poiſon a wholeſome broth. So, when the Iſraelites wanted bread in the deſert, God ſent them Manna from heauen; and *Moſes* ſaid vnto them, This is the bread which the Lord hath giuen you to eate. Many things here were contrarie to nature. One thing eſpecially, that the dew which made the Manna, fel in the morning, whereas other dew vſeth to fall in the euening, and aſcend in the

1 Cor. 4. 6.

Iohn. 9. 6.

2 Reg. 4. 40.

Exod. 16, 15.

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the morning. Therfore *Moſes* putteth Iſ-
rael in minde of this ſtrange miracle af-
terward; God made thee hungry, and
Deut.8.3. fed thee with Manna, ſaith hee, which
thou kneweſt not, neither did thy fathers
know it, that he might teach them that
man liueth not by bread only, but by e-
uery word that proceedeth out of the
mouth of the Lord, doth a man liue.
Chriſts anſwer then to the tempter is, as
if he ſhould haue ſaid; I want now bread
in the deſert, as long ago the Iſraelites
wanted it. But God by his word proui-
ded for them. Therefore I neede not
incroach vpon vnlawfull meanes, but de-
pending ſtill vpon his prouidence, I ſhall
neuer want. For God can worke great
matters with ſmall meanes, ſtrong mat-
ters with weake meanes, many matters
with no meanes, and ſome matters with
contrary meanes. So that *Man liueth not
by bread onely, but by euerie word that pro-
ceedeth out of the mouth of God.*

And yet this is no Doctrine of idle-
neſſe and ſecurity neither. As wee muſt
not by diffidence or diſtruſt in God, vſe
vnlawfull meanes: ſo wee muſt not by
preſuming vpon God, neglect lawfull
meanes

meanes. That we bee not too diſtruſtfull we are ſent to the Lilly, and yet that wee bee not to negligent wee are ſent to the Ant. Saint *Paul* knew right well, neither hee nor any of his company ſhould bee caſt away in that ſhip-wrake: yet for all that, he did not lay him downe vpon a pillow and ſleepe, but hee vſed all good meanes for the ſafety of the companie. Hee caſt out the wheat and the tackling of the ſhip: hee looſed the rudder-bands, and hoyſed vp the maine ſaile. And when the ſhip was ſplitted, hee perſwaded ſome by boords, and other by other peices of the ſhip to ſwimme ſafe to land. The more to blame were they yeſternight, which when they might haue done good, ſtood by ſtill and looked on. As though it were a diſparagement, or rather it were not a very honourable part for any to helpe in a common danger? Or as though the fire which was kindled by negligence, ſhould haue beene extinguiſhed with negligence alſo. Yea, rather the Lord did by his fire, chaſtice the negligence of ſome, that hee might ſtirre vp the diligence of all. No leſſe blame worthie

Act. 27.

Then was a fire in Winſor towne.

was the whole towne, which ſtanding ſo neere the royall preſence of the Kings Maieſty and the Queenes Maieſty, yet was vtterly vnprouided of all helpe in this caſe. No buckets, no hookes, no ladders, no axes, could bee gotten; no carpenters could be heard of which might haue done moſt good at ſuch a time. So that if the mighty and mercifull word proceeding out of the mouth of God, had not helped in neceſſity and time of need, ſuddainly calming and ſtilling the wind, euen at that very inſtant, which had been buſie all the day before, no queſtion it had growne to a farre greater dammage and danger. But I am ill aduiſed to meddle with theſe things. I make no doubt but order wil be taken, though I hold my peace, that hereafter the towne for all ſuch caſualties be better prouided. Therfore here I end. God for his mercy ſake grant that neither by too much preſuming confidence we may neglect the lawfull meanes; nor yet by too much diſtruſting diffidence wee may vſe vnlawfull meanes: but that depending vpon thy prouidence O Lord, we may diligently follow the workes of our calling, and

and so continually receiue a blessing from thee, thorough Iesus Christ: to whom with the Father, and the holy Ghost, be all praise, and glorie, now and euermore. Amen.

A SERMON PREACHED AT *HAMPTON* Court before the Kings Maiesty, the 23. day of *September*. 1604.

2 COR. 4. 17.

The momentary lightnes of our affliction, worketh vs a surpassing exceeding eternall weight of glory.

2 Per. 3.



AInt *Peter* foretelleth that some should peruert Saint *Pauls* Epistles to their owne damnation. Such are they of the Church of Rome. Among other places of Saint *Pauls* Epistles, they doe notably peruert this. For out of that the Apostle saith, Affliction wor-

worketh glory; they endeauour to conclude, that the patience of the Saints, and other their vertues, merit euerlasting life. But first the word, To worke, is very generall and signifieth not onely causes properly so named, but also any antecedent, though it bee but and adiunct or an accident. Againe, the Apostles words elswhere are these. I suppose that the afflictions of this life, are not worthie of the glory which shall be reuealed. Wherfore they might haue done well, to chuse some indifferent construction which would haue reconciled both these places together, rather then to embrace such an exposition of the one, as doth iustle, nay quite thrust out the other. Saint *Bernard* doth thus, saying, That good workes, are not any cause meriting a kingdome, but onely a way directing to a kingdome. For seeing they are no cause, neither haue any correspondence, or proportion in them in respect of the glory to come, therefore the Apostle saith, The afflictions of this life are not worthy the glory that shall be reuealed. And yet againe because the possessing of our soules in patience, is a way directly tending to the sal-

Via regni non causa regnandi

uation both of our ſoules and bodies, therefore he ſaith, *The momentary lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall weight of glorie.* To which our Sauiour ſubſcribeth in theſe words, *The gate is ſtraight and the way narrow which leadeth vnto life.* This ſtraightneſſe therefore and narrowneſſe of affliction, is not a cauſe which deſerueth, but a gate or a way, which leadeth vnto life. So in another place wee haue, that *by many tribulations wee muſt enter into the kingdome of heauen.* Not by many tribulations, no not by any tribulations, we muſt merit heauen, but by many tribulations as by a gate or way, we muſt enter into the Kingdome of heauen. And in this ſenſe Saint *Paul* ſaies, *The momentary lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall waight of glory.*

But now though this ſentence doe not confirme any Popiſh error, yet it doth excellently comfort any diſtreſſed and afflicted. For it exhorteth vs to bee patient in all afflictions, and that for foure reaſons. The two firſt drawne from the nature of our affliction, the two laſt from the nature of that glory, which ſhall bee

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the reward of our affliction. The first is because our affliction is momentary: the second, because our affliction is light: the third, because our glory shall be eternall, yea surpassing eternall: the fourth, because our glory shall bee waighty, exceeding waightie. And therefore hee saith, *The momentary lightnesse of our affliction, worketh vs a surpassing exceeding eternall waight of glory.*

I neede not here make any Apology for my selfe, nor yet render any reason, why I discourse of pouerty, before the rich; of affliction, before those that are euery way flourishing. This point was cleared so reuerently and so learnedly of late in this high presence, that I am sure it must needes be yet well remembred. Certainely though yee haue not beene afflicted heretofore, neither are at this time, yet being men, yee may bee hereafter. Wherefore it is not amisse, that wee all learne the doctrine of patience in tribulation. Partly that wee may bee more thankefull to God, if hitherto wee haue not been afflicted and plagued like other men: Partly that if any time of affliction happen hereafter, as any griefe, any

My L. Almner, Bishop Watson, vpon these words, The poore mans dayes are alwaies euill. Prou. 15. 15.

losse, any sickneſſe, or ſuch like, wee may be prepared aforehand, and as it were armed with patience to endure it. *For the momentary lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall weight of glory.*

Nihil eſt magnum re, quod breue tempore. Iam. 4. 14.

First our affliction is momentary. Wel ſaies *Eucherius*, Nothing is of great importance, which is of ſmall continuance. Now our whole life is very ſhort. What is our life, ſaies Saint *Iames? It is a vapour which for a time appeareth, but anon after vaniſheth away.* Therefore ſaith the Prophet *O Lord thou knoweſt my life*, as it is in the Septuagint: but as it is in the Hebrew, *Thou knowſt my fliting.* And therefore ſeeing our whole life is but a vapour, or a fliting, certainely our afflictions which are all compriſed within the compaſſe of this life, muſt needes be much more momentary. A affliction, as the Apoſtle writeth, for the preſent ſeemeth not to bee ioyous but grieuous; but afterward it bringeth forth the quiet fruits of righteouſneſſe to them that are exerciſed therby. He ſaith not that affliction is, but that it ſeemeth to bee. So that affliction ſeemeth to be one thing and is indeed an o-

Pſal. 59. 9.

Heb. 12. 11.

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ther. It seemeth to bee grieuous, it is indeed ioyous: it seemeth to be troublesom it is indeede comfortable: it seemeth to be long and tedious, it is indeed momentary and short. Euen as God himselfe determineth this matter; *For a moment*, saith he, *in mine anger, for a little season haue I hid my face from you; but in euerlasting mercie will I turne to you againe.* That we should not doubt of this doctrine, hee redoubles the promise, *for a moment, for a little season.* Therefore the Princely Prophet sayes plainely. *Heauinesse may endure for a night, but ioy commeth in the morning.* As the two Angels then that came to *Lot* lodg'd with him for a night, and when they had dispatch'd their errand, went away in the morning; so afflictions, which are the Angels or the messengers of God. God sendeth afflictions to do an errand vnto vs, to tel vs, we forget God, we forget our selues, wee are too proud, too selfe-conceited, and such like: and when they haue said as they were bid, then presently they are gone. Wherupon we read, that the spirit of life returned into the two witnesses which had beene slaine by the beast, after three dayes and a halfe.

Esa. 54. 8.

Psal. 30. 6.

Gen. 19. 2.

Reu. 11. 11.

halfe. Why after three dayes and a halfe? To teach vs, that affliction and perſecution may perhaps tyrannize ouer vs three dayes and a halfe, but they ſhall not fil vp the whole foure daies. For the elects ſake thoſe dayes ſhall be ſhortned. Agreeably to that which *Iohn* Baptiſt begun his preaching with, *Repent for the Kingdome of heauen is at hand.* Repent, that's a matter of mortification and affliction to the fleſh. For the Kingdome of heauen is at hand, That's a matter of comfort and ioy. So our Sauiour, *Behold I come quickly, and my reward with mee*: if Chriſt will come quickly, then affliction will be gone quickly. Thus momentary is our affliction: For our whole life is ſhort, much more then the afflictions of this life; affliction is grieuous but for a preſent: heauineſſe indureth but a night: perſecution laſteth but three daies and a halfe: the kingdom of heauen is at hand therefore deliuerance is at hand: Chriſt will come quickly, therefore affliction will be gone quickly. Wherefore ſeeing our affliction is ſo momentary, let vs be patient in afflictions: *For the momentary lightneſſe of our affliction worketh in vs a*

Matth. 14. 22.

Matth. 3. 2.

Reuel. 22. 12.

ſurpaſſing

surpassing exceeding eternall weight of glorie.

Secondly, our afflictiō is light. Almighty God setting forth his owne excellency, saith, *Who hath measured the heavens with his span, and the waters with his fist?* Esa.40.12. By the heauens are meant the diuine blessings of God; by the waters, afflictions and woes. Those he measureth with his spanne, which is a longer measure: these with his fist, which is a shorter measure. So that the Lord is, as I may say, a Rhetorician, very plentifull and copious in his blessings; hee measureth them with his spanne: But he is a Logician, more short and sparing in his afflictions, these hee measureth with his fist. *For in the hand of the Lord there is a cup, the wine is red, and full mixt, he powreth out of the same: as for the dregs thereof, the wicked of the earth doe drinke them up.* Psal.75.9. First we drinke not this cup onely full of red wine, that is, of the wrath and indignation of God, but mixt with diuers comforts otherwise. Then besides, we meddle not with the dregs. *Vpon the ungodly hee shall raine snares, fire, and brimstone, storme, and tempest, this shall be their portion*

to

to drinke. Wee drinke only a little of the vppermoſt. And therefore he ſaith, *God powreth out of the ſame.* That after we haue
1 Pet. 5. 10. ſuffered a *modicum*, as S. *Peter* ſpeaketh, we may then enter into glory. According to King *Dauids* prayer, *Comfort vs, O Lord, now for the time thou haſt afflicted vs, and for the dayes wherein we haue ſeene euil.* *Hierome* noteth, that hauing firſt ſaid, *wherein thou haſt afflicted vs*; he expounds
Pſal. 90. 15. it after by theſe words, *wherein wee haue ſeene euill.* Therefore that which *Acteon*
vellet que videre non etiam ſentire, Ouid. wiſhed, that he might ſee only his hounds hunting, and not feele it, that happeneth indeed to vs. Our affliction is, not a feeling of euill neere at hand, but onely a feeling of it a farre off. As the Perſian Kings children in their minority, if they had committed a fault, were not corrected themſelues, but onely ſaw ſome of meaner birth chaſtiſed before them: ſo God teacheth vs to take heede rather by other mens, then by our owne harmes. And looke how *Abraham* laid nothing but wood vpon his ſonne *Iſaac*, carrying the knife and the fire himſelfe: after the ſame ſort dealeth our heauenly father with vs. He layes vpon vs wood without

a kiſe. The Phyſitian ſaith, that is the beſt exercice which is *ad ruborem, non ad ſudorem*, refreſhing the ſpirits and ſtirring vp the blood a little, but not putting a man into any great ſweat. But the Diuine may ſay, that is the beſt affliction, which is *ad ſudorem, non ad ſanguinem.* Therefore God laieth vpon vs wood *ad ſudorem*, to make vs ſweat, *In the ſweat of thy browes ſhalt thou eat thy bread*; not a knife *ad ſanguinem*, to make vs bleed; *Yee haue not reſiſted vnto blood.* God layeth vpon vs wood without fire. Now wood without fire is not greatly dangerous. Or ſay he lay vpon vs both wood and fire: yet the voice of the Lord diuideth the flame of fire. For in the flame of fire naturally there is haet and light. But notwithſtanding, the omnipotent voice of the Lord diuideth theſe, one from the other. As the curſed in hell ſhew, and the elect vpon earth. *I am tormented in the flame*, ſaith *Dives*. Theres heat but no light. Contrariwiſe the three children in the furnace ſhined as Angels for light, but were ſo farre from any heat, that no one haire of their head, or of their apparell periſhed. When *Moſes* ſaw a buſh burning

Gen. 3 19.

Heb. 12. 4.

ning and not consumed, he said, I *will goe and see this great vision.* A great vision indeed. There was a flame of fire. Else how was the bush burning? There was light. Else how did *Moses* see it? There was no heat. Else how was not the bush consumed? Yet in euery faithfull one afflicted, you may see this great vision. *The voice of the Lord is in his affliction,* as in the flame of fire, diuideth the heat from the light. So that he is not consumed by the heat, (nay rather his infirmities and carnall concupiscences are consumed thereby) but onely illuminated by the light. According that, *Onely vexation giueth vnderstanding.* And in an other place, *Light is sprung vp to the righteous, and ioy to them that are true of heart.* Thus yee see how tenderly our deare father dealeth with vs, He layeth either no fire at al vpon vs, or else no burning fire for heate; but only a blasing fire for light. To make short. Many hands (as we say) make light work. Now we haue many compartners and fellowes which make the labour of our affliction light. First, all creatures sigh and grone with vs; Then, all the faithful beare one anothers burthens, and

Exod. 3. 2.

Psal. 97. 11.

Rom. 8. 22. Gal. 6.

so

to fulfill the Law of God. Thirdly, the good Angels haue a charge giuen them of vs that we hurt not our foot at any time against a stone. Next, God the father biddeth vs cast our burden vpon him, & promiseth to nourish vs. 5, the holy Ghost helpeth our infirmities, & helpeth them euen when we are ready to be oppressed by them. Lastly, God the Son setteth to his hand likewise, and saith, *Come vnto me all ye that labour and are heauie laden, & I will refresh you; take my yoke vpõ you for my yoke is easie & my burthen is light.* As if he should haue said, To draw in they oke without me, wold be a hard matter; & to beare the burthen without me, would be aboue your strength, but if you come to mee, if you draw and beare with me, I will refresh you; *For my yoake is easie, and my burthen is light.* Thus light is our affliction. For God measureth to vs the the water with his fist, which is the shorter measure; he causeth vs to drink of the cup no otherwise but as it is mixt with many comforts: he maketh vs not swallow vp the lees of it, but only a little *modicum* of the vppermost: he layeth affliction vpon vs, which is rather a seeing, then a feeling of

Psal. 91. 11.

Psal 55. 23. Rom. 8. 19.

Matth. 11. 10.

of euill: he laieth wood vpon vs to exercise vs, but neither a knife to cut vs, nor yet fire to burn vs. Lastly, we haue many fellowes in our affliction which make it light. All creatures: all the faithfull: all the good Angels: God the father: God the holy Ghost: God the sonne, who saith, *My yoake is easie, and my burden is light.* Wherefore seeing our affliction is so many wayes light, we must be patient in all affliction; *For the momentary lightnesse of our affliction, worketh vs a surpassing exceeding weight of glory.*

Thirdly, our glory is eternall, yea surpassing eternall. The glory we looke for, is called a kingdom. Of which the Princely Prophet saith thus; *Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.* Whereupon *Origen* noteth, that as there is a holy, and a holy of holies; as a saboth, and a saboth of saboths; as a heauen, and a heauen of heauens; as a song, and a song of songs: so there is an age, and an age of ages. And againe, as that which is not onely a holy, but also a holy of holies, is the holiest place of all: as that which is not onely a saboth, but also a saboth of saboths,

Psal. 145. 13.

Origen in Can. 4. 2.

is

is the perfectest rest of all; as that which is not onely a heauen, but also a heauen of heauens, is the highest heauen of all; as that which is not only a song, but also a song of songs is the excellentest song of all: so that which is not onely an age, but also an age of ages, and especially as the Psalmist speaketh, an age of all ages, is the most infinite eternity of all. Which seeing it is attributed to the Kingdome of Christ, being likewise the kingdome of all true Christians, it followeth that our glory is surpassing eternall. Whereupon *Prosper* noteth, that that which *Virgil* writeth of *Augustus Cæsar*, Hee hath giuen vs an Empire without end; may much more fitly bee applied to Christ. For though *Augustus* raigned very long, aboue fifty yeers, yet at length his gouernement, as all other earthly kingdomes, was determined. But of our heauenly King onely the Angel *Gabriel* said most truly, *Of his Kingdome there shall be no end.* Now his glory is as wel called a crowne, as a kingdom. And this crown, as Saint *Peter* saith, is vndefiled, which neuer fadeth away. The Greeke words which Saint *Peter* vseth, are Latine

De promissi: & prædicti Imperium sine fine dedit.

Luk. i. 33.

2 Pet. I. 14.

words also: and they are not onely appellatiues, being the epithites of this crowne, but also propers, the one the proper name of a stone, the other of a flower. For *Isidore* writeth there is a pretious stone called *Amiantus*, which though it be neuer so much soyled, yet it can neuer at all be blemished. And being cast into the fire, it is taken out still more bright and cleane. Also *Clemens* writeth, that there is a flower called *Amarantus*, which being a long time hung vp in the house, yet still is fresh and greene. To both which, the stone and the flower, the Apostle, as I am verily perswaded, alludeth in this place. As if hee should haue said, The crowne which ye shall receiue, shall bee studded with the stone *Amiantus*, which cannot be defiled; and it shall be garnished with the flower *Amarantus*, which alwaies is fresh and neuer fades away: ye shall receiue a crowne vndefiled, and that neuer fades away. Which, as *Beda* noteth, was insinuated in the crown round about the Arke of the Testament. For in a circle there is neither beginning nor ending. Or rather euery where there is a beginning, euery where an ending; and

Isidorus Etimolog. l. 16. cap. 4.

Alexandrin. Pedagog. lib. 1. cap. 8.

and so no where any beginning or ending. To shew that the patient also shall haue a crowne set vpon their head *per circuitum*, running round in a circle, and neuer comming to any end of eternity. Well, our glory is called also a treasure. Three kind of treasures there are; A treasure in hell: a treasure in earth: a treasure in heauen. That in hel is a treasure of torments: that in earth is a treasure of snow: that in heauen is a treasure of eternity. For the first, Saint *Iames* saies, *Goe to now you rich men, weep and howle for the miseries that shall come vpon you; your riches are corrupt, and your garments are moath-eaten; your gold and siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eate your flesh as it were fire: Yee haue heaped vp treasure for the last dayes.* Heres a treasure in hell. Which to be a treasure of torments the Apostle prooueth, saying, *Thou after thy hardnesse, and heart that cannot repent, treasurest vnto thy selfe wrath against the day of wrath.* A treasure of wrath, and of torments. From which God for the deare bloud of his Sons sake deliuer vs euery one. The second is a treasure in earth. Of which our Sauiour

Iam 5.1.3.

Rom.2.5.

saith; *Lay not vp treasures for your selves vpon earth, where the moath and canker corrupt, and where theeues digge through and steale.* And this is a treasure of snow. For S. *Gregory* vpon those words of *Iob*; *Who entreth into the treasures of snow*, sheweth that earthly treasures are treasures of snow. You see little children what paines they take to rake and scrape snow together to make a snow-ball: right so, they that scrape together the treasure of this world, haue but a snow-ball of it; as soone as the sunne shineth, and God breatheth vpon it, and so entreth into it, by and by it comes to nothing. The third, is a treasure in heauen. Concerning which our Saviour saith, *Lay vp for your selues treasures in heauen, where are bagges that neuer wax old.* Now this is a treasure of eternity. And therefore the Christians of the Primitiue Church, suffered with ioy the spoyling of their goods, knowing that they had in heauen a better, and a more enduring substance. They contemned all treasures of snow in respect of this substance. For they haue no substance, neither are simply good, though they be called goods, but melt away

Matth. 6. 19.

Qui ingreditur in thesauros nivis.

Mark, 10. 20.

Heb. 10. 24.

way as snow: this is a better, and a more enduring substance; yea, a most enduring, *a surpassing eternall weight of glory*. Thus ye see how eternall our glory is: It is a kingdome, a crowne, a treasure. And this kingdome is an euerlasting kingdome: this crowne is an incorruptible crowne: this treasure is an eternall treasure. And therefore seeing our glory is so surpassing eternall, we must be patient in all affliction. *For the momentary lightnesse of our affliction worketh vs a surpassing exceeding eternall weight of glory.*

Fourthly, our glory is weighty, yea, exceeding weighty. The glory to come by some resemblances is shewed to be eteraall, by other to be weighty. 1, to this purpose it is compared to wine. Touching which our Sauiour saith, *Hereafter will I not drinke with you of the fruit of the vine, till I drinke it new with you in my Fathers Kingdome*. Now how weighty this wine shall be, appeareth in that the spies bringing clusters of grapes out of Canaan, carried them vpon a poale on their shoulders. To shew, in the celestiall Canaan what weighty glory there shall bee. So when our Lord turned water into

Mark 15.25.

Numb. 13.24.

wine, he commanded to fill the veſſels to the toppe. Theſe veſſels top-full of wine doe ſignifie at the marriage of the Lamb, that the patient ſhall haue a full reward: preſſed downe, ſhaken together; running ouer. So that euery one of them may ſay, *My cup doth ouer flow.* Againe, our glory is compared to a peny. Now in a peny we conſider foure things. The image, the ſuperſcription, the ſoũd, the weight. So our Sauiour when they ſhewed him a peny, asked whoſe image and ſuperſcription it was. Firſt, then for the image, Chriſt ſhall change our vile bodies, that they may bee like the glorions body of his Sonne: that as we haue borne the image of the earthly, ſo wee may beare the image of the heauenly. For the ſuperſcription our Sauiour ſaith, *To him that ouercommeth will I giue a white ſtone, and in it a name written, which no man knoweth but he that receiueth it.* As a Prince ſeeing his name vpon a piece of coine, knoweth it is of his owne mint: ſo euery patient Chriſtian ſeeing his owne name in this white ſtone, which is a token of honour, knoweth it properly belongeth to him ſelfe. For the ſound, the Pſalmiſt ſaith,

Ioh. 2. 7,

1 Ioh. 8. Pſal. 23.

Philli. 3. 1.

Reuel. 2. 27.

Bleſ.

Blessed are they that dwell in thy house, they shall alwaies praise thee. This shall bee the sound of the peny continually, the praise of God. As the foure and twenty Elders, neuer ceased day nor night, to sing, *Holy, holy, holy, to him that is, and was, and is to come.* Fourthly, for the waight, the shekel of the Sanctuary was twise as weighty as the common shekel: in like manner our glory shall be as the shekel of the Sanctuary exceeding massie and weighty. But what speake I of wine? What of a peny? God himselfe shall be our glory. Accordingto that; Thou art my glory and the lifter vp of my head. As if he should haue said, affliction would make mee cast downe my countenance, and hold down my head like a bulrush, but the remembrance of this that thou art my glory, makes me lift vp my head. So saies God to *Abraham, Feare not* Abraham, *I am thy Buckler, and thy exceeding great reward* I am thy buckler to latch those blowes which afflictions would lay vpon thee: and thy exceeding great reward, blessing thee with exceeding weighty glory. For they that shall enioy this glory, shall see God, Agreeable to that of our Lord;

Reuel. i. 8.

Psal. 33.

Genes. 15. 1.

Blessed

Matth, 5.8.

Blessed are the pure in spirit, for they shall see God. And how shall they see God? Not standing behinde the lattisse, or looking out of a window, that is darkely and obscurely, but face to face, talking with him familiarly as one friend doth to another.

2 Cor. 13.12.

O ioy aboue all ioyes! O glory that passeth all vnderstanding! when we see the amiable and gracious countenance of our Lord reconciled to vs by Christ. Doubtlesse if the Queene of Saba thought her selfe happy, for hearing the wisedome of *Salomon*, & seeing the riches of his house, and the order of his seruants: then much more shall we be happy, when we shall see the glory, and heare the wisedome of the Father, not as the preachers shew it out of the word, but as our owne eies shall behold it in heauen. O how blessed shall wee thinke our selues then, that by any paines, by any afflictions wee haue at length attained to such weighty glorie. For this glory is wine running ouer; is a peny weighty according to the shekell of the Sanctuary; is the blessed sight and fruition of God himselfe. Wherfore considering how weighty our glory is, we must bee patient in al affliction.

For

For the momentary lightnesse of our affliction, worketh us a surpassing exceeding eternall weight of glory.

Compare then the affliction on the one side, with the glory on the other side: the shortnesse of the affliction, with the eternity of the glory: the lightnesse of the affliction, with the weightinesse of the glory. And then bee content for an eternall glory to suffer momentary affliction: for weightie glorie to suffer light affliction. The Stoickes, if their griefe were either momentarie or light, cared for no more: for if it were short, they cared not how heauy it were: againe, if it were light, they cared not how long it were. Our affliction is both momentary and light. One helpe was sufficient for them: wee haue two for saying. A starke shame therefore it would bee for vs, if heathens and pagans, hauing fewer meanes then wee haue, should shew greater patience then wee shew. But the Scriptures affoard vs yet more forceable inducements. *Iacob* being in loue with *Rachell*, serued for her first seauen yeeres, and afterward seauen yeeres more, in all fourteene; and these

theſe many yeares ſeemed to him but a few dayes. O deere Lord, that wee had thy grace to loue thy eternall weighty glory, but as well as many a man hath done a mortall earthly creature. Then no doubt many yeeres of affliction would ſeeme to vs but a few dayes, heauie burthens of affliction would ſeeme to vs verie ſweet and light. Chriſt Ieſus for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and now ſitteth at the right hand of the throne of God. Queſtionleſſe, beloued, the croſſe of Chriſt was tedious and long; the ſhame that he ſuffered was heauie and vntollerable. Yet this croſſe ſeemed but momentarie to him, and this ſhame ſeemed but light vnto him, in compariſon of the ioy that was ſet before him, and of the eternall weighty glory which hee hath now attained, ſitting at the right hand of the throne of God. To the which place of honour and worſhip, we beſeech thee, O louing Lord, to bring vs, after all the afflictions of this wretched world; not for our owne deſerts or merits, but for the merit of that croſſe which Chriſt endured,

of

of that shame which Christ despised. To whom, for his crosse, be all praise, for his shame, bee all glory; together with the Father, and the holy Ghost, now and euermore, Amen.

A SERMON

Preached before the *Kings* Maiesty, lying at the Lord SAYES *house, called Broughton*, besides Banbury, the 2. day of *September*. 1604.

ROM. 8.31.

If God be with vs, who can be against vs?

THese words containe a most magnificent and triumphant conclusion arising out of the former discourse. For the Apostle hauing before prooued, that man is iustified onely by the free grace and mercie of Christ without any merit and desert of good workes

yorkes, at length concludeth in the beginning of this chapter, Therefore there is no condemnation to them that are in Christ Iesus: and so likewise here: *If God be with vs, who can be against vs?*

Maximilian the Emperour so admired this sentence, that he caused it to bee set in letters of checker worke vpon a table at which he vsed to dine and sup, that hauing it so often in his eye, hee might alwayes haue it in minde also: *Si Deus pro nobis, quis contra nos? If God be with vs, who can be against vs?*

Nathan Citræus in Itineratio.

The truth of it is so apparent, that it hath bin made a common watch-word, not of Christians onely, but even of heathenish souldiers. *Our word is Immanuel*; that is, by interpretation, *God with vs*. And some of the ancient Romans vsed likewise in their warres this watchword *Nobiscum Deus, God with vs*. For indeed, if we be of the colledge and society of *Immnauel*, and if God be on our side, wee shall be sure to preuaile, *If God be with vs who can be against vs?*

Esay 8. 3. Vegetius l. 3. c. 3.

Damascene saith well according to the Scripture, *Our God is aboue all Gods*. And so likewise *Cyrill*, The power

power of our God is aboue all power. Therefore, if that power bee on our side which is aboue all power, and that God which is aboue al gods, nothing can hurt vs; *If God be with vs, who can bee against vs?*

De verbis Apostoli. Ser. 16 Deus pro nobis vt prædestinaret nos.

Saint *Anſten* ſheweth out of the verſe immediately going before, that foure ſpeciall wayes God is with vs. God is with vs, in that hee hath predeſtinated vs: God is with vs, in that he hath called vs: God is with vs, in that hee hath iuſtified vs: God is with vs, in that hee hath glorified vs. *Innocentius* the third, ſheweth out of the words conſequently following after, that foure ſpeciall enemies are againſt vs: The inferior enemy againſt vs, is man: the exteriour enemy againſt vs, is the world: the interiour enemy againſt vs, is the fleſh: the ſuperiour enemy againſt vs, is the Diuell. So that whereas the Apoſtle ſayes here, *If God be with vs, who can be againſt vs?* it is all one, as if he ſhould haue ſaid, If God haue predeſtinated vs, what can man doe againſt vs? If God haue called vs, what can the world doe againſt vs? if God haue iuſtified vs, what can the fleſh doe againſt

In commun. Apoſtolorum, ſerm. 2. Hoſtis contra nos inferior homo.

againſt vs ? If God haue glorified vs, what can the deuill doe againſt vs? *If God be with vs, who can be againſt vs?*

Aut deus, aut dæmon.

The firſt enemy againſt vs, is man. *Homo homini lupus.* And another prouerbe ſaith, Either a god or a deuill. For to ſay nothing, that no time is freed, no place priuiledged, no degree ſecured, no torment vnpractiſed, onely this I will touch, that no age is exempted. But the cruelty of man rageth, not onely vpon the old after they are buried, but alſo vpon the young before they are born. Thus ſaith the Lord, *For three tranſgreſsions, and for four, I will not turne vnto Moab, becauſe they digged vp the bones of the King of Edom and burnt them to lime.* The king of Edom was a wicked man, yet God deteſted ſo this vnnaturall and barbarous cruelty of the Moabites, that for this eſpecially he would not be reconciled to them. The like enſamples haue not wanted in our land, and almoſt in our time. *Tracie* two yeares, and *Wickliffe* two and forty years after he was buried, was digged vp. So euen of late they vſed *Martin Bucer*, and *Paulus Phagius* in Cambridge, and *Peter Martyrs* wife, in Oxford. Such cruell men,

men, if they had as great power ouer these holy Martyrs soules, as they had ouer their bodies, doubtlesse they would haue puld them out of heauen. For as long as they had a finger, or a foote, or a bone, or a piece of a bone in the graue, they neuer left mining and digging, till they had rooted it out. So that at the least wise we may say of them with the Psalmist, *The dead bodies of thy seruants, O Lord, haue they giuen to be meat to the foules of the ayre, and the flesh of thy Saints to the beasts of the field.* Now the cruelty of man against man, as it endeth not when life endeth: so it beginneth before life beginneth. For not onely *Esau* that cruell and cursed reprobate, strugled and wrastled with his brother *Iacob* in their mothers wombe; but also the Ammonites ript vp the women of Gilead being great with child, and the Babylonians caused the women of Ierusalem to eate their owne fruit, and their children of a span long. And not long agoe in the Isle of Garnsey, when a faithful woman (whose name neede not heere to bee rehearsed) while shee was burning at the stake, was deliuered of a goodly man-childe, some were

Psal. 79. 2.

Amos 1. 13.
Lament 2. 20

Perotine Massy.

were so hard hearted, to fling him backe againe into the fire, there to bee murthered, as they meant it, but indeed martyred with his mother. O blessed babe! Because there was no roome for him in the Inne, as soone as he is borne, he is laid in a manger. Nay, because there is no room for him in any one corner of all the world by and by he is baptised with the holy Ghost and with fire. O blessed, I say againe, blessed babe! Before thou art lapped in swadling clothes, thou art crowned with martyrdome: and before thou fully breathest in the breath of life, thou happily breathest out thine innocent soule to God. But fie vpon such beastly and cruell murthers. Out vpon such diuelliſh and fiendiſh tormentors. These Saints? these Catholikes? Who are Scythians, if these be Saints? Who are Canibals, if these be Catholikes? which holding it as an article of their faith, that all children dying without baptisme, are damned, yet wittingly did put this innocent child to death before he was baptized. And therefore as they made the mother suffer the most intolerable paynes of childbirth and martyrdome both to-

gether: ſo, as they verily thought and beleeued, they flung the infant alſe body and ſoule into an earthly fire, and into hell fire all at once. This is the cruelty of man. He would if he could, pull ſome out of heauen after they are buried, and thruſt ſome into hell before they are borne.

Ephes. 1. 4. But God hath predeſtinated vs. And not onely before we were borne, but alſo before the world was created, hath choſen vs in Chriſt. Euen as Chriſt ſhall ſay at the laſt day, *Come yee bleſſed of my Father, inherit the kingdome of heauen prepared for you before the foundation of the world.* For looke how carefull parents prouide for their children, and put them in their wil before they are borne: ſo God giues vs the grace to liue with him, before he giue vs time to liue here. Euen as the Sonne ſaith, *Feare not little flocke: for it is your Fathers will to giue you a kingdome.* And the father himſelfe, I, *euen, I am hee that comfort you*: who art thou then that feareſt a mortall man, who fadeth away as graſſe? Therefore euery couragious Chriſtian may comfort his heart in God, and ſay with the Princely Prophet, The Lord is my light and my ſaluation, whom then ſhall

Matth. 25. 34.

Primaſius in 2 Tim. c. 1. in illa Ante tempora ſecularia. Arator. Dona prius quam tempora dedid.

shall I feare? *The Lord is the strength of my life, of whom then shall I be afraid? when the wicked euen mine enemies and my foes, come vpon me to eate vp my flesh, they stumbled and fell. Though an hoast of men were laid against me, yet shall not mine heart bee afraid, and and though there rose vp warre against me, yet will I put my trust in him. I will not be afraid of ten thousand of the people, that haue set themselues against mee round about. Yea though I walk thorough the valley of the shadow of death, yet will I feare no euill: for thou O Lord, art with me, thy rod and thy staffe they comfort me.* So that I may boldly say, The Lord is my helper, neither will I feare what man can doe vnto mee. The Lord of hosts is with vs, the God of Iacob is our refuge. And if the Lord of hosts haue predestinated vs vnto life, what can man do against vs? what before we liue? what while we liue? what after we liue? *If God be with vs, who can be against vs?*

The second enemy against vs is the world. Which assaileth vs as well by aduersity, as by prosperity. What is the world saith, Saint *Ambrose*, but a race, or a course full of trialls and troubles? It is a field, wherin is little corne, but much cockle.

Quid est mundus, nisi agon plenus certaminum?

cockle. It is a garden, wherein are few roſes, but many thornes. Yet theſe thorns of aduerſity doe not ſo much oftentimes endanger vs, as the baites of proſperitie. The world is more dangerous, ſaith S. *Auſtin*, when it flattereth, then when it threateneth: and is more to bee feared, when it allureth vs to loue it, then when it inforceth vs to contemne it. For euen as *Iudas* by a kiſſe betrayed his maſter: ſo the world is a very *Iudas*. It meaneth moſt falſly, when it imbraceth moſt friendly. Wherefore the Apoſtle ſaith thus of *Demas*; *Demas hath forſaken vs, and imbraced this preſent world.* So that the immoderate imbracing of this world, is a flat forſaking of Chriſt and his Goſpel. Vnskilfull ſwimmers, when they begin to ſinke, if they catch hold of weedes in the bottome, the faſter they hold, the ſurer they are drowned: and in like ſort, they that ſhake hands with the world, and embrace the pleaſures and proſperity thereof moſt greedily plunge themſelues moſt deeply into deſtruction.

But God hath called vs. And therefore neither aduerſity nor proſperity can hurt vs. *Marueil not*, ſaith our Sauiour, *though*

Mundus periculoſior eſt blandus quam moleſtus, & magis cauendus cum ſe illicet diligi quam cum admonet cogitque contemni. Epiſt. 144.

Qui mundum amplectuntur ſimiles ſunt illis, qui ſubmerguntur in aquis. Bernard de Aduen. ſer. 1.

hough the world hate you. It hated me before it hated you. If you were of the world, the world would loue you, but because you are not of the world, but I haue chosen you out of the world, therefore doth the world hate you. Well, as the world hateth vs: so we must hate it againe. As it contemneth vs, so we must contemne it againe. According to that of Saint *Paul, The world is crucified to me, and I vnto the world.* I am crucified to world, that is, The world contemnes me: the world is crucified to mee, that is, I contemne the world. The world contemnes me, and I contemn it. For as *Gregorie* saies, He that hath nothing that hee loues in the world, hath nothing to feare of the world. And *Cyprian*, What needs hee to feare the word, who hath God his protector, his tutor, his defendour in the world? Hee that is of God, ouercommeth the world. And this is our victorie whereby wee ouercome the world, euen our faith. Whereupon our Sauiour saies, *Bee of good comfort, I haue ouercome the world: and behold I am with you euen vnto the end of the world.* So that the word, and the trouble wee shall haue in the world, shall

Moral. ser. 10. c. 2. Qui nil habet in mundo quod appetat nihil est quod de mundo pertimescat. Cyprian. Quis ei de seculo metus est, cui in seculo deus tutor est,

haue an end: but the comfort we haue in God, shall haue no end: *Behold, I am with you*, saith he. And if God be with vs, and haue called vs out of the world, what can the world doe against vs? *If God be with vs, who can be against vs?*

Prouer 30.22

The third enemy against vs, is the flesh. *Salomon* saith, this is one thing which maketh the earth euen tremble, when a seruant beginneth to beare rule. The flesh is, and ought to be a seruant. Yet it beareth rule in the vnregenerate. Yea it striueth to beare rule, and beginneth to beare rule, euen in the godly: A mans enemies are they of his owne house. *It is mine own familiar friend that lifteth vp his heele against me.* This familiar friend was *Paul* much troubled withall, when hee said;

Rom. 7.

I see an other law in my members, rebelling against my minde, and leading me captiue vnto death. And *Lot*, who being a iust man, that could not bee ouercome with all the sinnes of Sodom, by immoderate drinking of wine fell to folly. And *Sampson*, who otherwise impregnable, yet yeelded to *Dalila*. Therefore in the bosome it lieth, which striueth to lay our honour in the dust.

But

But God hath iuſtified vs. And hauing iuſtified vs, in ſome meaſure alſo hath begunne to ſanctifie vs. So that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, inſomuch as wee cannot doe as we would. Not onely the fleſh againſt the ſpirit: but alſo the ſpirit againſt the fleſh. So that we cannot doe as we would. For if we would ſerue God ſo holily as the angels, wee cannot, becauſe the fleſh luſteth againſt the ſpirit: again if we would ſinne with full conſent of wil ſo brutiſhly as the wicked doe, wee cannot, becauſe the ſpirit luſteth againſt the fleſh. But euen as *Caſtor* and *Pollux* liue by turnes, one one day, another an other: ſo the fleſh and the ſpirit preuailing, ſometimes one, ſometimes an other, make mixt actions. So that neither can our good actions iuſtifie vs, becauſe in them the fleſh luſteth againſt the ſpirit; nor yet can our ill actions condemne vs, becauſe in them the ſpirit luſteth againſt the fleſh. For now that *Sarah* is mortified, her wombe is dead, and it ceaſeth to bee with her after the manner of women. Now that *Iacob* had wraſtled with God, his thigh was ſhrunke vp. Now

that *Paul* is conuerted, he chastiseth his body, and bringeth it into subiection. Now that the blessed virgin is freely beloued, she keepeth her selfe within, and knoweth no man. And therfore saies the Angel, Haile *Mary*, freely beloued, the Lord is with thee. But the blessed Virgin fearing, the Angel added; Feare not *Mary*, for thou hast found fauour with God. As if he should haue said, Feare not the Angel of the Lord, seeing the Lord of the Angel is with thee. Thou hast found fauour with God, to haue the fruit o fthy flesh, the Sauiour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh do against vs? The spirit wil not let it do as it would. For, *if God be with vs, who can bee against vs?*

The fourth enemie against vs is the deuill. And he is the worst enemy of all. Therefore saies the Apostle, we haue not to fight with flesh and blood, but with principalities and powers, and with the Prince of darknes that ruleth in the aire. This Prince warreth against vs two waies. By persecutions, and perswasions. For the first, he is described in the *Reuel.*

to

to ride vpon a black and a red horſe. The blackneſſe of the horſe ſheweth how terrible the Deuil is; the redneſſe, how bloody. Neither doth he come ſingle, but ſeuen of them at once poſſeſſe *Mary Magdalen*. Luk. 8. 2. Neither do they only fight againſt vs being aliue, but the Deuil fought with *Michel* the arke Angel for the body of *Moſes* when hee was dead. Iude. Neither doe they terribly ſet vpō vs to get our bodies only but ſoules alſo. Eſpecially, they do this at the day of death, and wil do more diligently at the day of iudgement. Now their perſwaſions are yet more dangerous then their threatnings. When they come to vs in the ſhape not of an vnclean ſpirit, but of an angel of light. Thus Satan did ſet vpō the firſt *Adam*, *Hath God indeed commanded you not to eat of the Tree?* Gen. 3. Hee makes a queſtion of it. *And, if ye eate, you ſhal be as Gods, knowing good and euil* A faire promiſe, but a contrarie performance. So hee did ſet vpon the ſecond *Adam*; *All theſe things will I giue thee, if thou wilt fall downe and worſhip mee.* Mat. 4. Hee would hire Chriſt: and giue him good wages to ſerue him, which would haue depriued our Sauiour

our of his eternall glory.

But God hath glorified vs. It is not now to bee doubted whether Satan ſhall preuaile againſt vs or not, but it is moſt ſure he ſhall not. *He hath glorified vs*, ſaith Saint *Paul*. Though the poſſeſſion of it be to come, yet the aſſurance of it is paſt. Euen as our Lord auoucheth in another place, *Hee that beleeueth in me, hath paſſed from death to life*. Not ſhall paſſe, but hath paſſed. So Saint *Paul*, *Hee hath made vs ſit with himſelfe in heauenly places aboue*. Not he will make, but he hath. Therfore *Chryſoſtome* writeth very reſolutely, Only in one point, I am proud, and very proud, namely in renouncing, and denying the deuill. He is indeed a ſtrong man But yet a ſtronger then hee hath thruſt him out, and ſpoiled him of al his goods He is a roaring lyon. But the lyon of the tribe of Iuda, hath ouercome him. He is an old ſerpent, almoſt of ſixe thouſand yeeres ſtanding and experience, But Chriſt the new ſerpent, prefigured in the braſen Serpent, hath been to cunning for him. Therefore though he ſeeke to winnow *Peter* as corne is ſifted, yet no danger; Chriſt hath prayed for *Peter*, that his

his faith should not faile. Where by the way, wee may marke the difference betweene Christ and the tempter. Christ hath his fanne in his hand and fanneth vs: the tempter hath his sieue in his hand and sifteth vs. Now a fanne casteth out the worst, and keepeth in the best: a siue keepeth in the worst, and casteth out the best. Right so Christ in his trialls purgeth chaffe and corruption out of vs, nourisheth and increaseth his graces in vs. Contrariwise the Deuill, if there bee any ill thing in vs, that he confirmeth, if faith or any good thing else, that hee weakeneth. But Christ hath prayed for vs, yea doth still at the right hand of the father make intercession and request for vs, that our faith should not faile. So that all Sathans power, yea the gates of hell shall neuer preuaile against vs. In like manner Saint *Paul*, being buffeted by the angel of Satan, prayed that he might bee deliuered. The answer of God was, *My grace is sufficient for thee.* Whether Satan buffet vs, or not buffet vs, still the grace of God shall suffice vs. Much more his glory who hath glorified vs. For God doth giue both grace and glorie, and no good

good thing will he withhold from them that liue a godly life. Therefore euery child of God may triumph with *Iob*, saying, *Stand thou beside my, and let any mans hand fight against me.* For if God bee on our side what can the Deuill doe against vs? *If God be with vs, who can bee against vs?*

Pone me iuxta te, & cuiusuis manus pugnet contra me.

Nazianzen makes a good conclusion, This onely is a fearefull thing to feare any thing more then God. Feare God, and feare nothing else; feare not God, and feare euery thing. For in the feare of the Lord is the confidence of courage. Because saies *Gregorie*, hee that in a chaft and filiall feare, is subiected to God, by a hopefull kind of boldnesse is aboue all, saue God. But he that feareth not the Lord may bee annoyed by any thing. Mice were too strong for the Philistims, and Lice for the Egyptians. So that if God be against vs, who can be with vs? But if God be with vs, who can be against vs? Now certainely God is with vs. Doe you doubt of this? Then consider how that all great Potentates of the world, who of late were some of them scarse our good friends, doe now earnestly

φοβερὸν ἐστὶν ἢ τὸ φοβεῖσθαί τί πρὸ θεοῦ.

Qui timore casto Deo subjicitur, &c. Gregor.

earnestly desire to be made partakers of our peace. What doe I speake of men? The very heauen, and the elements and this so seasonable harueſt, such as hath not beene knowne, if one may take any gheſſe by theſe outward things, doe plainly declare that God is now with vs, and purposeth to powre out his bleſſings and benefits most abundantly vpon vs. Nothing then remaineth, but that as God is with vs, so we labour to be with God. And as S. *Peter* admoniſheth vs, make our election ſure by faith and good workes, liuing ſoberly, vprightly, and godlily in this preſent world. That ſo we may feare no cruelty of man, no miſery of the world, no enticements of the fleſh, no terrours of the deuill, but in all theſe things may be more than conquerors, aſſuring our ſelues, That *if God be with vs, nothing can be againſt vs.* Which that it may be ſo, God grant for Ieſus Chriſts ſake, to whom with the Father, and the holy Ghoſt, be all honour and glory, now and euermore, *Amen.*

Anno 164.

Bleſſed are they that heare the word of God, and keepe it.

The grace of our Lord Ieſus Chriſt, and

and the loue of God, and the fellowship of the holy Ghost, be with vs, that nothing may be against vs, this day and euermore, Amen.

A SERMON Preached at the Court at *Whitehall. March.* 10. 1598.

IOHN 20.27.

After ſaid he to Thomas, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithfull.

OVr bleſſed Sauiour Ieſus Chriſt hath his wounds yet to be ſeen in his body for foure cauſes. Firſt, to approoue his reſurrection: ſecondly, to appeaſe his Father: thirdly, to confound his enemies: fourthly, to comfort his friends

After

After ſaid hee to Thomas, *Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe but faithfull.*

The firſt cauſe, why Chriſt hath his wounds yet to be ſeene in his body, is to approue his reſurrection. When *Iacobs* children told him, ſaying, *Ioſeph* is yet aliue, his heart failed, and hee beleeued them not, but as ſoone as he ſaw the chariots, which were ſent for him, by and by his ſpirit reuiued, and he ſaid, *I haue enough, Ioſeph my ſonne is yet aliue.* In like manner, when the Diſciples ſaid to *Thomas*, Wee haue ſeene the Lord, he beleeued them not; but now that hee beholdeth Chriſts glorious wounds, the triumphant tokens of his victory, and the chariots, as I may ſay, whereby wee are with *Elias* carried vp into heauen; he confeſſeth indeed that Chriſt is riſen againe, and that the true *Ioſeph* is yet aliue. Euen as *Anna* ſeeing that ſpaniell comming homeward, which went forth with her ſonne at the firſt, knew certainly that her ſonne *Tobias* himſelfe was not farre off, but followed immediately after: ſo *Thomas* ſeeing thoſe wounds in Chriſt which

Gen. 45. 28.

Tob. 11. 4.

accom-

accompanied him to his graue, knew assuredly, that no other bodie was risen againe, but onely the very selfe same body of Christ, which was buried. Saint *Peter* being brought out of prison by an Angel went forthwith to the house of *Marie*, where knocking and calling to get in, a maiden named *Rhode*, before euer she saw him, knew him by his voice. And although they that were within told her shee wist not what she said, yet shee still constantly affirmed it was none other but hee. Christs rising out of the graue was as strange as *Peters* deliuerance out of prison: the rowling away of the stone as strange as the opening of the iron gate. And albeit *Thomas* was not so forward as *Rhode* to know Christ by his voice, when he said, *Peace be vnto you*, yet as soone as Christ took him by the hand and shewed him his side, hee made no more doubts, but presently beleeued. For if *Protogenes* seeing but a little line drawn in a table, knew straightwaies it was *Apelles* doing whom hee had neuer seene: how much more easily then might *Thomas* know Christ, seeing not onely one line, but very many lines, yea whole

Act. 12. 14.

Plin. lib. 35. c. 10.

pictures of his passion, and of his resurrection, in his head, in his hands, in his side, in his feet? When king *Arthurs* body was taken vp somewhat more then six hundred yeares after his death, it was knowne to be his by nothing so much, as by the prints of tenne seuerall wounds which appeared in his skull. Christ our king, who did ouercome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuertheless, as at his transfiguration he shewed *Peter*, *Iames*, and *Iohn*, the signes of immortality in his body, which was then mortall: so here contrariwise at his resurrection, he sheweth *Thomas* the signes of mortality in his body, which is now immortall. That hee and all wee might vndoubtedly confesse, that though they perhaps might be deceiued in king *Arthurs* body, yet wee can neuer be deceiued, so long as we beleeue, that the very same body of Christ, which in *Golgotha*, the place of dead mens skuls was wounded from top to toe, and put to death for vs, is now risen againe from death to life. Euen as King *Alexanders* stags were known a hundred

yeares

yeares together, by those golden collars which by the kings commandement were put about their necks; so much more might *Thomas* know Christ by his wounds, which were as a comely ornament to his head, and as chaines vnto his necke, we also when wee preach the resurrection of Christ, preach no other thing, but that which wee haue heard, which wee haue seene with our eies, which wee haue looked vpon, and our hands haue handled of the word of life. *Socrates* in his Ecclesiastical history writeth, that *Athanasius* being accused by one *Iannes* to haue killed *Arsenius*, and after to haue cut off his hand, that hee might vse it to magick and sorcery, cleared himselfe notably of this slander. Hauing by good happe found out *Arsenius*, who lay hid for the nonce, hee brought him before the Councell of *Tyrus*, and there asked his accuser, whether hee euer knew *Arsenius* or no? He answered, yes. Then *Athanasius* called him forth, with his hands couered vnder his cloake, and turning vp the one side of his cloake, shewed them one of his hands. And when most men surmised, that the other

Plin. l. 8. c. 32.

hand at leaſt wiſe was cut off, *Athanaſius* without any more adoe caſteth vp the other ſide of his cloake, and ſheweth the ſecond hand, ſaying, You ſee *Arſenius* hath two hands, now let mine accuſer ſhew you the place where the third hand was cut off. Chriſts caſe was euen almoſt the ſame. Hee was thought by ſome to be quite dead and gone. But *Thomas* ſeeing thoſe very hands of his which were nailed to the croſſe, acknowledgeth, that this our brother was dead, and is aliue againe, was loſt, and is found. For if the ſpies that were ſent to view Iericho, knew *Rahabs* houſe from all the reſt, by a red thread, which hung out of the window: how much more eaſily then might *Thomas* know Chriſt, eſpecially ſeeing *Rahabs* houſe was a figure of Chriſts bodie; the window a ſigne of the wound in his ſide; the redde thread a figure of the ſtreame of blood iſſuing out of that wound? When *Vlyſſes* had beene long from home, no man almoſt at his returne knew him, yet *Euriclea* his nurce eſpying by chance the marke of a wound in his foote, which hee got by hunting the wilde

Ioſ. 2. 18.

Hom. Ody. 9.

wild boare, by and by made him known to his friends. In like manner *Thomas*, beholding the wounds not of Christs feete onely, but also of his whole body, beleeueth verily, though the wilde boare out of the wood strooke soare at him that he might fall, yet that hee hath now recouered himselfe, and is risen and returned home againe. Euen as the Wisemen knew Christ was borne, by the starre which appeared in the East, and knew also where hee lay when hee was borne, by the standing of that starre directly ouer against him: so *Thomas* not by one starre, but by many starres, which notwithstanding are more beautifull and bright then al the starres of heauen, knoweth and confesseth that the true Sunne of righteousnesse is now risen, and shineth ouer all the earth. Thus these blessed wounds witnesse and approoue the resurrection of Christ. For now *Iacob* knowes *Ioseph* by his chariots: *Anna* knowes *Tobias* by his spaniell: *Rhode* knowes *Peter* by his voice: *Protogenes* knowes *Apelles* by his line: King *Arthurs* body is known by his skul, K. *Alexanders* stags are known by their collers; *Iannes*

Matth. 2. 9.

knowes *Arsenius* by his hands: the spies know *Rahabs* house by the red thred; *Euriclea* knowes *Vlysses* by the marke in his foote: the wise men know Christ is borne by the starre that stands ouer him. *Thomas* knowes Christ is risen againe by the skarres that appeare in him. As if our Sauior should haue said thus to his Disciple, *Thomas*, I wot wel what thou saidst *Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his side, I will not beleeue.* Well, if this be al, thou shalt haue thy desire. I that suffered the Iewes to pierce my hands and my side, will not denie thee to see and touch them. Come therefore I giue thee good leaue. Doe as thou saidst, *Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse but faithfull.* So much for the first cause, which is to approue his resurrection.

The second cause why Christ hath his wounds yet to be seene in his body, is to appease his father. Almighty God was once ready to haue destroyed the Israelites, had not *Moses* his chosen stood before him in the gap. *Moses* as hee was a media-

Psal. 106. 23.

mediatour betweene God and the people, was a singular type of the messias to come. And standing in the gap, he did as it were point to Christ. For when our Sauiours side was wounded, then indeed there was a great gap, and a great breach made, by which all wee that beleeue in him may escape. Therefore *Moses* his standing before the Lord in the gap did signifie, as Saint *Bernard* noteth, that Christ making intercession before his father for vs, should alwaies stand in the gap, and shew how he himself was broken vpon the Crosse, and, as I may say, trodden down for our redemption. That poore cripple also which begged at the beautifull gate of the Temple, teachethvs what he continually doth, who when he was rich, became poore for our sakes. The Temple is his body, which after it had beene destroied, was built vp againe in three daies. The beautifull gate of this temple, is the pretious wound in his side, of which the Psalmist saies, *This is the gate of the righteous, the iust shall enter in by it.* Therefore as that poore cripple, lying at the beautifull gate of the temple, was healed by Saint *Peter*; so Christ, lying

serm. 59. in Cant.

Acts 3. 2.

at the beautifull gate of his owne body, ſhewing his moſt grieuous, but yet moſt glorious ſufferings and torments, appeaſeth his fathers wrath, and obtaineth whatſoeuer he intreateth of him. King *Ezekiah* hauing receiued railing letters from *Senacherib*, went up to the Temple, and ſpread the letrers before the Lord, and prayed, ſaying, *Open thine eyes, O Lord, and ſee and heare all the words of Senacherib, who hath ſent to blaſpheme the liuing God.* No *Ezekias* was euer more taunted and reuiled, more ſcorned and reproached, then hee, who was counted the ſhame of men, and the out-caſt of the people. Wherefore now he ſpreadeth forth, and layeth open, not onely the blaſphemous words, which were vttered againſt him, but alſo the dolorous wounds and gaſhes which were giuen him, that ſo hee may put out the hand-writing that was againſt vs, and appeaſe his father, and throughly reconcile him to vs. And looke how King *Salomon*, when hee prayed for the people, ſtood before the Altar, and ſtretched out his hands toward heauen: in ſemblablewiſe, Chriſt, who is farre greater then

Eſa. 37. 14.

1 Reg. 8. 22.

Salo-

Salomon, ſtandeth euermore beſide the Altar of his croſſe, and ſtretcheth out his beskarred and wounded hands towards the throne of his heauenly father, that he may moue him to haue pitty and compaſſion of his people. *Pelopidas* a noble Grecian, skirmiſhed with the Lacedemonians againſt the Arcadians, vntill ſuch time as being hurt in ſeuen places, hee fell downe at laſt for dead. Then preſently *Epaminondas* ſtepping forth beſtrid him, and fought to defend his body, hee alone againſt many, till being ſore cut on his arme with a ſword, and thruſt into the breaſt with a pike, he was euen ready to giue ouer. But at that very inſtant, *Ageſipolis* King of the Lacedemonians came with the other point of the battell in a happy houre, and ſaued both their lines when they were paſt all hope. If wee would apply this ſtory to our purpoſe now in hand, we muſt make man like *Pelopidas*, Chriſt like *Epaminondas*, God like *Ageſipolis*. Since the ouerthrow of *Adam*, who went downe from Ieruſalem to Ierico, how euery man hath beene wounded, not onely with *Pelopidas* in ſeuen places of his body, but euen in all

Plutarch in Pelopida initio.

all the partsand powers of his ſoule,each one knoweth beſt by experience in himſelf.But Chriſt hath ſhielded vs with his grace,and fought for vs,not till hee was with *Epaminondas* cut on his arme with a ſword,and thruſt into the breſt with a pike,but that which is in a mãner al one, till his hands were goared with nayles, and his ſide thruſt thorough with a ſpeare. Wherefore God the father with *Ageſipolis* ſeeing him in the worke of his mediation,fight ſtill for vs,clothed euen now in heauen with a garment dipt in blood,cannot be angrie either with him, or with vs,but when we are dead in ſin, quickneth vs together in him by whoſe grace we are ſaued,and raiſed vs vp, and maketh vs for his ſake ſit in heauenly places aboue. *Marcus Seruilius*,a valiant Roman,who had fought three and twenty combates of life and death in his own perſon,and had alwaies ſlaine as many of his enemies as chalenged him man to man,when as the people of Rome reſiſted *Paulus Emilius* triumph, ſtood vp and made an oration in his behalfe. In the midſt whereof he caſt open his gowne, and ſhewed before them the infinite

Plutarch in. Paulo Æmelio fine.

skarres

skarres and cuts he had receiued vpon his breast. The sight of which so preuailed with the people, that they all agreed in one, and granted *Emilius* triumph. After the same fashion, Christ hath spoyled principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them in his crosse; yea, and yet now beareth about in his body the marks and tokens of this triumph, that a finall agreement and attonement being made betweene God and vs, by his onely mediation and meanes, we also maybe more then conquerours in him that loueth vs, and may euery one of vs say with Saint *Paul, Now thankes be vnto God, which alwayes maketh vs to triumph in Christ.* Among other ornaments of the Sanctuary there was a golden censer full of holes, by which the sweete odours fumed forth, when *Aaron* once a yeare burnt incense therein. No other high Priest doe we acknowledge but Christ the true *Aaron*, who hath entred, not into any Sanctuary made with hands, but into heauen it selfe. And his golden censer is his owne body, which through the wounds that are in it, as through chinks

Heb. 9. 4.

or

or holes, fumeth forth alwaies a pleasing and a sweet sauour in the nostrils of his father. The signe of the couenant which God made with *Noah* was a rainbow in the could. And indeed that is a sure token vnto vs, that the world shall neuer be drowned againe with a generall flood of water, as it was in *Noahs* time. But the rainbow which assureth vs wee shall neuer be drowned in the pit of euerlasting perdition, is no such thing. Why may some man say, what is it? Marry it is the blood of Christ, which maketh as it were a rainbow in his side. For the other rainbow is but a transitory signe, which shall passe away with the clouds and with the world. But this rain-bow, whereof the other is but a shadow, shall continue for euer in the sight of God, as the author to the Hebrewes saies, that Christ is entred into heauen, *vt appareat nunc vultui Dei pro nobis*, to appeare now in the sight of God for vs. Therefore S. *Iohn* in the Reuelation witnesseth, that hee saw a doore open in heauen, and a rainbow round about the thron of God. He saw a doore open in heauen, to teach vs that wee can haue no accesse vnto the

Gen. 9. 16.

Father

Father, but by Christ, neither yet by Christ simply, but as he is crucified, and hath set open a doore in his side for vs to enter by him. Hee saw a rainbow round about the throne of God, to teach vs that the throne of God would be altogether a throne of justice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Christ, spinning out as I may say, still, liuely and freshly in the sight of his father, maketh a rain-bow round about his throne, putteth him in minde of his Couenant, appeaseth his displeasure, and so maketh his throne to all vs that loue him, a throne of grace, a throne of compassion, a throne of fauour and mercy in Christ. We read that *Iacob* pilled certaine rods, which being laid in the watering troughes before the sheep, made them bring forth such lambs, as afterward fell to his owne share. So likewise if we sinne, wee haue an aduocate with the father Iesus Christ the righteous, and hee is the propitiation for our sinnes. The marke of the roddes in his wounds laid open in the sight of God, ingendreth and breedeth in him a loue and a liking towards vs, so that hee conceiueth

Gen 30. 37.

ceiveth well of vs, & ſeuereth vs as good ſheepe from the goates, and in the blood of the lambe is pleaſed and appeaſed, and ſatisfied for our ſinnes. This blood is the blood of ſprinkling, *which ſpeaketh better things then that of Abel.* For *Abels* blood vpon earth cryed out once for vengeance, but Chriſts blood in heauen cries continually for mercy. One deepe calleth another, becauſe of the noiſe of the water-pipes. Chriſts wounds are the watering troughes and the water-pipes, by which all graces flow vnto vs. So that one deep calleth another, becauſe of the noiſe of the water-pipes; becauſe the wounds of Chriſt make a continuall noiſe in the ears of his father, and the depth of the extreame miſery which hee was in vpon earth, calleth for the depth of Gods bottomleſſe and infinite mercy in heauen. Thus theſe holy wounds of Chriſt pacifie and appeaſe his father. For now *Moſes* ſtanding in the gap ſues for pardon: the poore cripple lying at the beautifull gate begs an almes: *Ezekiah* ſpreading open his letters, makes his ſuppication; *Salomon* ſtretching out his hands, offers vp his prayer: *Epaminondas* being wounded,

Heb. 12. 24.

moues

moues *Agesipolis* to saue *Pelopidas*: *Seruilius* discouering his wounds, perswades the people to grant *Emilius* triumph. *Aaron* burning incense in his golden censer, perfumeth the whole sanctuary: *Noah* pointing to his rain-bow, putteth God in mind of his promise: *Iacob* laying forth his rods, make most of the lambs his owne: *Abel* holding vp his blood, cals and cries for mercy: Christ shewing his hands and his side, appeaseth his father. As if our Sauiour should say thus vnto his father, O my louing father, looke vpon the face of thine annointed, looke vpon the hands, looke vpon the side of thine annointed. The hands of thine annointed, how cruelly they are mangled, the side of thine annointed, how wofully it is wounded. Behold and see if there be any sorrow like to my sorrow. These hands can signifie what exceeding sorrow I haue suffered: this side can shew that I haue humbled my selfe, and haue beene obedient vnto death, enen vnto the death of the crosse. Therefore, O my deare father, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faith-

faithlesse, but faithfull, so bee not mercifull for my sake, and pittifull to thy people. So much for the second cause, which is to appease his Father.

The third cause, why Christ hath his wounds yet to be seene in his body, is to confound his enemies. When Saint Paul the Apostle before his conuersion persecuted the Church of God, Christ called to him from heauen, and said, *Saul, Saul, why persecutest thou me? Who art thou, Lord,* saies *Saul*? I *am*, saies Christ, *Iesus of Nazareth, whom thou persecutest.* Alluding to the title of his crosse, which was, *Iesus of Nazareth King of the Iewes.* At which words, *Saul* both trembling and astonished, said, *Lord, what wilt thou haue me do?* Now if *Saul*, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how then shall all they be astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the print of the wounds in his hands and side, shall rise vp in iudg-

Act. 22. 8.

iudgement to condemne them. When like as *Ioseph* said to his Brethren, I am *Ioseph* your brother, whom you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whom you persecuted and put to death? Wonderfull indeed is the feare and confusion of a wicked conscience. After that *Herod* had beheaded *Iohn* Baptist, he imagined still he saw and heard that holy head, showting and crying out against him. Whereupon hearing the fame of Iesus, hee said not as others said, It is *Elias*, or, it is one of the Prophets; but, It is *Iohn*, saies hee whom I beheaded, hee is risen from the dead. Saying, whom I beheaded, he confesseth not his fault in true repentance, but onely with his owne mouth beareth witnesse of his owne wickednesse. In so much as that may be said to him, which *Dauid* said to the Amalakite, who brought him newes of *Sauls* death, Thine owne mouth testifieth against thee, saying, I haue slaine the Lords annointed. Now if the remembrance of this cruell act so vexed and disquieted *Herod* day & night, that hee could take no rest for it, but still thought waking, and dreamed

Mark. 6. 16.

sleeping, Iohn Baptist was risen againe, to be reuenged of him, how then shall they be affrighted, how shall they be confounded, which haue not beheaded Iohn but crucified Christ, yea and crucifie him continually with their sinnes, when at the resurrection of all flesh, they shall see him whom they haue pierced, and wring their hands, and weepe and waile before him? *Scipio* appointed his sepulchre to bee so placed, as his image standing vpon it, might look directly toward Africa, that being dead hee might still bee a terror to the Carthaginians: after the same sort *Esay* prophesying of Christ, saith, In that day the roote of Iesse shall stand vp for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the body of *Cadwallo* an ancient King of the Brittains, being embalmed and dressed with sweete confections, was put into a brasen image, and set vp on a brasen horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith hee shall smite and slay the heathen. The

Et erat sepulchrum eius glorioſum.

Hollinshed.

sword

sword wherewith *Dauid* hackt off *Golias* head, after hee had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when *Abimelech* the Priest brought forth, *Dauid* said, There is none to that, giue it me. Christ also did conquer death euen with those weapons and armour wherewith death assaulted him. And hee keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they saw *Dauid* fighting in the field with that sword: so all Christs enemies may bee confounded, when they shall see the signe of the son of man appearing in the clouds with power and great glory. It was a strange miracle that of *Aarons* rodde which budded. Therfore the Lord said vnto *Moses*, *Bring* Aarons *rod againe before the testimonie to be kept for a token to the rebellious children.* The body of Christ was a greene tree before it was crucified. After being dead, it was clung and drie like *Aarons* rodde. But it budded, when as the third day it rose againe. Therefore it is kept still for a token to the rebellious children. That as *Aaron* conuinced the

1 Sam. 21. 9.

Numb. 7. 10.

murmuring Israelites, and confirmed the authority of his priesthood by the budding of his rod, which otherwise was but a dead and a drie thing: so Christ may confound his enemies, when he shall shew such flourishing glory, such excellent maiestie in his body, which hath yet in it the tokens and the markes of death. It is reported that *Zisca* the valiant captaine of the Bohemians, commanded that after his discease his skinne should be flead from his body to make a drum, which they should vse in their battels, affirming that as soone as the Hungarians, or any other their enemies should heare the sound of that drum, they would not abide, but take their flight. And surely euery battell of the warriour is with noise and with tumbling of garments in blood, but this battel wherin Christ shall tread Satan and all his enemies vnder his feete, shall bee with burning and consuming of fire. So that no drumme can bee more terrible then the last trumpet shall be, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, and shal so come down with thevery same marks & scars in his skin as th

men of Galile saw him asceding vp. They which dispatched noble *Iulius Cæsar* in the senate house, did set a good face of the matter a while, till *Antonius* the next day shewed his robe in the market place, all bloody cut and full of holes, as his enemies had left it. Then the people were so incensed and enraged against them, that they made the best of them all glad to hide their heads. The Romans said, wee haue no King, and therefore they slew *Cæsar*: the Iewes said wee haue no king but *Cæsar*, and therfore they slew Christ But at the day of iudgement, what shall Christ say? Those mine enemies, which would not that I should raign ouer them bring hither, and slay them before me. Then not onely the Angels, but all creatures shal be ready to execute vengeance on these murtherers, when they shall see the robe of Christ washt in wine, and his garment in the blood of grapes. When *Thamar*, *Iudas* daughter in law was accused for committing folly in Israel, shee sent to her father in law saying, Looke I pray thee whose these are, the signet and the staffe. *Iuda* by and by knew them, and said, She is more righteous then I. And so

Dion l. 44.

Gen. 38 2.

so shall Christs enemies bee enforced to confesse him more righteous then themselues, yea they shal be quite confounded when they shall see how they haue abused him, when they shall see the markes, which their signet and staffe haue made, their signet in his hands, and their staffe in his side. The Prophet *Daniel* recordeth that while *Balthazar* was drinking wine in the golden vessels, which he had taken out of the Temple, there appeared fingers of a mans hand that wrote vpon the wall, and the King saw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another. In this case of *Balthazer* we may consider the state of the wicked, what it shall be at the last day. When they shall see the fingers and the palmes of Christs hands, which they haue so pittifully wounded, writing downe their doome, they shall tremble euery ioynt of them, and bee at their wits ends, *and they shall say to the mountaines, Fall on vs, and to the rockes, Couer vs, and hide vs from the presence of him that sitteth*

Dan 5.9.

on

on the throne, and from the wrath of the Lambe. Thus these victorious wounds of Christ shall confront and confound his enemies. As *Saul* was astonished, when he heard Iesus of Nazareth calling to him: as *Herod* was affrighted when hee thought *Iohn* Baptist was risen againe: as the Carthagineans were troubled, when they saw *Scipio's* sepulchre; as the Saxons were terrified, when they saw *Cadwallow's* Image: as the Philistims were afraid when they saw *Dauids* sword: as the Israelites were appaled, when they saw *Aarons* rodde: as the Hungarians were daunted, when they saw *Ziska's* drumme: as the Romans were dasht when they saw *Cæsars* robe: as *Inna* was ashamed when he saw *Thamars* signet and staffe: as *Balthazar* was amazed when hee saw the hand-writing vpon the wall. So shall Christs enemies be confounded, when they shall see his hands and his side. As if our Saviour should say thus to euery one of his enemies, Thou enemy of all righteousnesse, Many things many times hast thou done against me and hitherto haue I held my tongue, but now will I reprooue thee, and

set before thee the things that thou hast done. Thou art the man, thou art the man that didst murther mee, and put me to a most shamefull death. Denie it if thou darst, denie it if thou canst. These are thy markes which are yet to bee seene in my hands. This deadly wound is thy doing, which is yet to be seen in my side. Therfore thine owne eyes shall giue euidence, and thine own conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and euerlasting confusion. So much for the third cause, which is to confound his enemies.

Verendum. ne illam vocem in iudicio suo ad vasa iniquitatis prolaturas sit, infer digitum tuum huc Cæsar. hom. 23.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almighty God in the old law appointed cities of refuge, whither they which had sinned vnwillidgly might flie and be safe, if they staied in any of them till the death of the high Priest. Our high Priest can yet plainly proue by his hands and side, that once

Num. 35. 25.

hee

he died for vs. Whither then ſhould wee flie, ſinfull ſoules, whither ſhould we flie for ſuccour and comfort but to Chriſt? His wounds only are the cities of refuge wherin we are ſafe and ſecure, according to that of the Pſalmiſt, *The high hils are a refuge for the wilde goates, and ſo are the ſtonie rockes for the conies.* O bleſſed bee theſe high hils, bleſſed bee theſe ſtony rockes, which protect & defend vs, yea thogh we haue willingly ſinned, not onely againſt the fury of man, & the rage of the world, but alſo againſt the terrible and dreadfull diſpleaſure of almighty God. Therefore our Sauiour ſpeakes to his Spouſe in this ſort, *My doue thou art in the holes of the rock in the ſecret places of the ſtaires, ſhew mée thy ſight, let me heare thy voice.* Inſinuating, that the Church dares not bee ſeene nor heard of God, except ſhe be in the holes of the rock, and in the ſecret places of the ſtaires. The rork is Chriſt. The ſtaires alſo & the ladder, wherby Iacob climbs vp to heauē is *Chriſt*. So that the doue, which is the Church, lying hid in the holes of this rocke, and in the ſecret places of theſe ſtaires dreadeth nothing, but with great boldneſſe, why doe I ſay boldneſſe? yea,

Can. 2. 14.

yea with great ioy, with great comfort, sheweth her selfe to God, and speaketh vnto him. Here the sparrow findeth her a house, and the swallow a nest, where shee may lay her young, euen thine Altar, that is thy wounds, whereby thou didst offer vp thy selfe, as a sacrifice for our sinnes, euen thine altars, O Lord of hosts, my King, and my God. When *Elias* flying from Achab came to Beersheba, hee sat downe vnder a Iuniper tree, and desired that he might die. A Iuniper tree maketh the hotteſt coale, and the cooleſt shadow of any tree. The coale is so hot, that if it bee rackt vp in ashes of the same, it continueth vnextinguished by the space of a whole yeare. Therefore whereas wee read in the hundred and twentieth Psalme, With hot burning coales, it is in the Hebrew, as Saint *Hierome* noteth, with Iuniper coales. Which prooueth that iuniper coales be the most hot burning coales that are. Now the coale is not so hot, but the shadow is as coole. Insomuch as the onely shadow of the iuniper tree slayeth and killeth serpents. Therefore *Elias* seeking to rest himselfe where he might bee safest from

Fabiolæ Manſ. 95.

serpents

ſerpents, and other dangers, ſat downe vnder a iuniper tree, and deſired that hee might die: For he thought hee could neuer with the ſparrow finde him a houſe, and with the ſwallow make him a neſt in a better place, then where hee was ouerſhadowed with that iuniper tree, which ſhadowed out the tree of the croſſe of Chriſt. Of which the Church ſaies, *Vnder his ſhadow had I delight, and ſat downe, and his fruit was ſweet vnto my mouth.* So that if *Simeon* holding the child in his armes, deſired to die, how much more bleſſedly then might *Elias* haue departed now in peace, when as being wearied with the world, hee was ſhadowed with the tree of life, and not onely held the child in his armes, but alſo was held himſelfe as a child in the wounded and naked armes of Chriſt. Notably alſo doth the ſtory of *Noah* declare what ſingular comfort the faithfull finde in Chriſts wounds. For onely *Noah* ſaued all; onely Chriſt redeemeth all, *Noah* ſignified reſt: Chriſt is our reſt and peace. *Noah* ſaued all by the wood of the Arke: Chriſt redeemeth all by the tree of the croſſe. *Noah* was toſſed vp and downe vpon the waters: Chriſt

Gen. 6. 16.

Christ saith to his father, Thou hast brought all thy waues vpon me, *Noah* saued all by the doore in the side of the arke, Christ redeemeth all by the doore in the side of his body. *Noah* the fortieth day after the decreasing of the flood opened the window: Christ the fortieth day after his resurrection ascendeth vp and openeth heauen. Loe ye, how all things agree together. None but *Noah*, none but Christ: *Noahs* rest, Christs peace: *Noahs* arke, Christs crosse: *Noahs* water, Christs woe: *Noahs* doore, Christs side: *Noahs* window, Christ kingdome. The Prophet *Hosea* foretelleth that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: wherfore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, callethvs as it were, and saith Cant. 6. 12. Returne, returne, O Shulamite, returne; returne, that we may behold thee. *Prudentius* writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the meeke mar-

tyr

tyr answered, I thanke thee, O Captaine, that thou hast opened vnto mee many mouthes, whereby I may preach my Lord and Sauiour: *Tot ecce laudant ora, quot sunt vulnera.* Looke how many wounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke how many wounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna was a most comfortable meat, which God gaue the Israelites; It was like to coriander-seede, and the taste of it was like vnto wafers made with honey. This our holy Sauiour applieth to himselfe; For when the Capernites said, *Our fathers did eate Manna in the desert*; Iesus answered, *Your fathers did eate Manna in the wildernesse, and are dead. I am the liuing bread, which came downe from heauen.* Therefore as then there was a golden pot of Manna kept in the Tabernacle, that the posteritie might see the bread wherewith the Lord fedde them, so there is yet a golden pot of Manna kept in heauen, that the faithfull in all ages may taste and see how sweet the Lord

Lord is, which feedeth them with his owne body and blood, the least droppe whereof, though it be as small as a coriander seede, yet it is as sweet as a wafer made with honey. Hard it is to giue a reason wherefore Christ, when he came to the City of Sichar in Samaria, where was *Iacobs* Well, sat downe vpon the Well about the sixt houre. But certainly hee did this not so much for himselfe as for vs. That hereby we might learn when the Sunne is hottest about the sixt houre of the day, when wee are most exercised with afflictions, when we are sorest grieued for our sinnes, alwayes to haue recourse vnto Christ, alwayes to goe with the King into the wineseller, alwayes to sit downe vpon *Iacobs* Well. Of which the Prophet *Zachary* sayes, *In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.* Whereupon Saint *Austen* saith very diuinely, In all aduersity, sayes he, I could neuer yet find any remedy so comfortable and so effectuall as the wounds of Christ: Christ is not vnlike to the poole in Ieruſalem called Bethesda, hauing fiue Porches, which

Ioh 4.6.

In omnibus aduersitatibus non inueni tam efficax remedium, quam vulnera Christi. Manu 22.

which being troubled by an Angell, healed any man, that went first into it, whatsoeuer disease he had. Bethesda signifieth the house of effusion or powring out, in which house Christ dwelt when he powred out his blood and his soule for our saluation. Therefore he alone is the Angell which came downe at a certaine season into the poole, and troubled the water; because when the fulnesse of time was come, he came into the world to be troubled himselfe, and to bee crucified, that hee might heale not onely that one man which had beene diseased eight and thirty yeares, but euen all mankind, with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinfull men, as to sit in the seats and porches of this poole. Wonderfull are the words of the Prophet concerning Christ, *He shall feed his flocke like a shepheard, he shall gather the lambes with his armes, and carry them in his bosome.* Which was prefigured in the high Priest, who did beare vp with his shoulders a brest-plate, wherein were the names of the twelue Tribes written in twelue precious stones. That which

Ioh. 5. 2.

Esa. 40. 11.

which the shepherd doth with his arms and bosome; that which the high Priest doth with his shoulders and breast: that doth Christ with his hands and side. He is the good shepheard, which bringeth home the lost sheepe vpon his shoulders. Yea, hee writeth the names of all his sheepe in his precious wounds, which are the precious stones vpon his brest-plate, that both declare his loue to vs, and also allure vs to loue him. This makes *Dauid* say in his great deuotion. *The Lord is my shepheard, therefore can I lacke nothing; He shall fede me in a greene pasture, and lead me forth beside the waters of comfort.* For as the Hen gathereth her brood vnder her wings, so God gathereth his children together. And as an Eagle stirreth vp her nest, fluttereth ouer her birds, taketh them, and beareth them on her wings; so Christ carrieth vs vp in his hands to the high places of the earth, and causeth vs to sucke honey out of the stone, and oyle out of the hard rocke. *Butheus* an excellent Painter, painted an Eagle carrying Ganymedes into heauen, so nicely and tenderly, that her tallents did not hurt him, but onely beare him vp. And in like

like ſort Chriſt beareth vs vp in his hands that wee daſh not our foot againſt a ſtone, yea his right hand is vnder our head, but his left hand doth embrace vs, ſo that though we ſhould fal, yet we cannot be hurt, becauſe the Lord ſtayeth and ſupporteth vs with his hand. Therefore Saint *Chryſoſtome* giues vs good counſell, not to haue Iayes eyes, but Eagles eyes, that wee may behold theſe hands of Chriſt, and ſee his ſide in the Sacrament. For indeed as often as we celebrate the memory of our Lords death, Chriſt our Sauiour, deliuering the bread and the cuppe by his Miniſter, ſaith in a ſort to euery faithfull receiuer, *Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithfull.* But yet wee ſhall not alwayes drinke of this fruit of the Vine. The time will come, when wee ſhall drinke a new kinde of wine in Chriſts kingdome. Wherefore he ſayes, *As often as ye ſhall eat this bread, and drinke this cup, you ſhal ſhew the Lords death till he come.* Till hee come. Declaring hereby, that when he is come, his death ſhall be ſhewed another way. Namely, by his

Quia Dominus ſupponit manum ſuam,

wounds, which alwaies he sheweth to his Saints. Euen as wee sing in that heauenly Hymne or Psalme, The humble suit of a sinner; Whose bloudy wounds are yet to see, though not with mortall eye, yet doe thy Saints behold them all and so I trust shall I. O how vnspeakeably doe the Saints reioyce, how gloriously also shall wee triumph! when wee shall see Christ in his kingdome, and behold those blessed wounds of his, whereby hee hath purchased so many, and so great good things for vs? This is the new wine, which we shall drinke. This is the Eucharist of the Angels; the food of the Elect; the spirituall banket of the Saints. For whersoeuer the dead body is, thither shall the eagles resort. And wee that with eagles wings flye vp by faith into heauen, shall euer resort to this dead body, and we shall vnsatiably desire to feed our eyes and our soules with the sight of Christ, who was once dead, and euen now hath in his body those skars which continue the memory of his death, that in all eternitie it may neuer be forgotten. Thus these heauenly wounds of Christ delight and comfort his friends. As the cities

cities of refuge, which saue the sinner: as the holes of the rocke, which defend the Doue: as the shadow of the Iuniper tree, which reuiueth the wearied: as the doore of the Arke, which preserueth the world: as the lure of the foule, which calleth home the Shunamite: as the pot of Manna, which nourisheth the Israelites: as the Well of *Iacob*, which refresheth the thirsty: as the poole of Bethesda, which healeth the sicke: as the armes of the shepheard, which gather his lambs: as the wings of the Eagle, which beare vp her birds. So doe the hands and side of Christ comfort his friends. As if our Sauiour should say thus to euery one of his friends, Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet would not I forget thee. Behold, I haue grauen thee vpon the palmes of my hands. Here I haue still in my hands that price of thy redemption, which I paid for thee, so that no man can take thee out of my hands. Yea, I haue written and sealed thy saluation in my side. A speare is the pen; my blood is the inke; my body is the paper. Here thou maist see the

bowels of my compassion, through the wounds of my passion. Assure thy selfe therefore, assure thy selfe of my loue, of my good wil, of my fauor for euer. Make no doubt of it. If thou doubt any thing, *Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull.* So much for the 4th. cause, which is to cõfort his friends.

You see then, blessed Christians, you see how these causes of Christs wounds differ one from another. The first cause, to approue his resurrection, was, but neither is, nor shall be. The second cause, to appeale his father, was, and is, but shall not be. The third cause, to confound his enemies, neither was, nor is, but shall be. The fourth cause, to comfort his friends, both was, and is, and shall be. So that Christs wounds did serue to approue his resurrection, only between his resurrection and his ascension: doe serue to appease his father, only between his ascension and his second comming: shall serue to confound his enemies, onely at the day of iudgement: did, doe, and shal serue, to comfort his friends, for euer. Wherefore though we be neuer so great sinners, yet let vs

neuer

neuer deſpaire of the grace and mercy of Chriſt. His hands are ſtill ſtretched out to embrace vs, his ſide is alwaies open to receiue vs. Therefore let vs creepe low, and come humbly to him, that wee may with the woman in the Goſpel, touch but the hemme of his garment: nay, that we may with S. *Iohn*, leane vpon his bleſſed boſome: yea, that we may with S. *Thomas* in this place, put our fingers into his hands, and our hands into his ſide. And euen as *Conſtantine* the great vſed to kiſſe that eye of *Paphnutius* which was bored out in *Maximinus* time, and the Iayler in the Acts waſhed Saint *Pauls* ſtripes and wounds: ſo let vs kiſſe the Sonne, leſt he be angry, and honour his holy wounds, which are the pretious balme wherwith hee hath healed vs and reſtored vs to euerlaſting life. To the which we beſeech thee, O good Lord, to bring vs, not for our owne deſerts or merits, but for the tender bowels of Chriſt Ieſus loue and mercy toward vs, to whom with the Father, and the holy Ghoſt, bee all honour and praiſe both now and for euermore, Amen.

MATTH. 5. V. 10.

He that both doeth and teacheth, the same shall be called great in the Kingdome of heauen.

BEloued in our Lord and Sauiour Iesus Christ, It is a very monstrous thing, that any man should haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and doe so little, as though they had two tongues, and but one hand; nay, three tongues and neuer a hand. Insomuch as that may be aptly applied to them, which *Pandulphus* said to some in his time; You say much; but you doe little; you say well, but you doe ill: again, you doe little, but you say much: you do ill, but you say well. Such as these (which doe

τα καλα μὴν λαλεῖτε, ἀλλα ταῦτα μὴ ποιεῖτε; τα καλα δὲ ποιειτε αλλα ταῦτα μὴ λαλεῖτε.

doe either worſe then they teach, or elſe leſſe then they teach: teaching others to doe well, and to doe much, but doing no whit themſelues) may bee reſembled to diuers things. To a whetſtone, which being blunt it ſelfe, makes a knife ſharpe. To a painter, which being deformed himſelfe, makes a picture faire. To a ſigne, which being weather-beaten and hanging without it ſelfe, directs paſſengers into the Inne. To a bell, which being deafe and hearing not it ſelfe, calls the people into the Church to heare. To a Nightingale, which being reſtleſſe, and ſitting vpon a thorne her ſelfe, brings others by her ſinging into a ſweet ſleep. To a goldſmith, which being beggerly, and hauing not one peece of plate to vſe himſelfe, hath ſtore for others which hee ſhewes and ſels in his ſhop. Laſtly, to a ridiculous actor in the city of Smyrna, which pronouncing *ô cœlum*, O heauen, pointed with his finger toward the ground: which when *Polemo*, the chiefeſt man in the place ſaw, hee could abide to ſtay no longer, but went from the company in a chafe, ſaying, This foole hath made a ſolœciſme with his hand: he hath

ſpoken falſe Latine with his hand. Such are all they which teach one thing, and doe another: which teach wel and do ill. They are like a blunt whetſtone, a deformed painter, a weather-beaten ſigne, a deafe bel, a reſtleſſe Nightingale, a beggerly goldſmith, a ridiculous actor which pronounceth the heauen, and pointeth to the earth. But he that ſitteth in the heauen, ſhall laugh all ſuch to ſcorne, the Lord ſhall haue them in derifion, & hiſſe them off from the Stage. Becauſe howſoeuer they haue the heauen commonly at their tongues end, yet they haue the earth continually at their fingers end. So that they ſpeake falſe Latine with their hand, nay that which is worſe, they ſpeake falſe Diuinitie with their hand. Whereas we might eaſily auoyd all ſuch irregularitie, and make true congruity betweene the toague and the hand, if we would make this text of holy Scripture, the rule of our whole life. For then, I aſſure you, we ſhould euery one of vs play our part ſo well, that in the end, the tragedy of this wofull life being once finiſhed, we ſhould haue an applauſe and a *plaudite* of the whole Theatre, not only of

of men and Angels, but euen of God himselfe, who doth alwayes behold vs. Wherefore out of these few words, let vs obserue these two parts. The first negatiue, what must not be: neither Pastor nor people must teach one thing and do another: that must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselues, which they teach others to do: that must be. For, *He that both doth and teacheth, the same shall be called great in the kingdome of heauen;*

Diuision.

First, that the Pastour must not teach one thing and doe another, appeareth in the fourth of *Leuiticus*. Where Almighty God appointeth the selfe same sacrifice should bee offered for the sinne of the Priest, which is offered for the sinne of the whole people. So that all the people may better sinne, though it bee a thousand times, then the Priest may sinne though it bee but once. For the people sinning, offend onely by their sinne: but the Priest sinning, offendeth more by his example than by his sinne. Therfore *Moses* being commanded by throwing down his rod, to worke miracles, delinered it to

Lenit. 4. 20.

to *Aaron*. To ſignifie, that eſpecially it belongeth to him to doe ſomewhat himſelfe, whoſe duty is to teach others. Whereupon alſo our Sauiour giues vs a caueat to beware of falſe prophets, becauſe they ſay and doe not. They ſay one thing, and doe another. They bind heauy burthens which they tye vpon other mens backes, but touch not theſe burthens themſelues, ſo much as with the leaſt of their fingers. So that that which was falſly ſaid of Chriſt, *He ſaued others, himſelfe he cannot ſaue*; may bee fitly and truly ſaid of theſe. They ſaue others, themſelues they cannot ſaue. Whereas the Apoſtle making *Timothy* an example for all Miniſters to follow, writeth thus to him, *Take heed to thy ſelfe, and to doctrine: for in doing ſo, thou ſhalt both ſaue thy ſelfe, and them that heare thee.* By taking heed to thy doctrin, thou ſhalt ſaue them that heare thee: by taking heed to thy ſelfe, thou ſhalt ſaue thy ſelfe. Otherwiſe if thou take heed to thy doctrine, and not to thy ſelfe, thou mayſt well ſaue others that heare thee, but thy ſelfe thou canſt not ſaue. Thou mayeſt well preach to others, but thou ſhalt be ſure to proue a caſt-

Matth. 23. 3. Luk. 11. 46.

Matth. 27. 42.

1 Tim. 4. 16.

1 Cor. 9. 27.

a caſt-away thy ſelfe. For when two pray, if the one bleſſe, and the other curſe whoſe prayer will God heare? And is it not then much more dangerous, when out of one and the ſelfe ſame mouth commeth both bleſſing and curſing? When one and the ſelfe ſame Miniſter, teacheth well, whereby the people are bleſſed, and yet doth ill, whereby he himſelfe is accurſed? Is it not likely that God will rather reſpect his curſed doing to puniſh it, then regard his bleſſed teaching to praiſe it? Certainly the Pſalmiſt puts the matter out of all doubt, where hee ſayes, *That God will ſurely caſt away, God will reiect, God will deſtroy the enemy and the auenger.* The enemy and the auenger: Who is he? He that is an enemy to Gods glory in that he doth ill, and yet would ſeem to be an auenger, to be a maintainer, to be a defender of Gods glory, in that hee teacheth well, hee is the enemy and the auenger. And ſuch an one as this, which is indeed an enemy, and yet would ſeeme to be an auenger; which is indeed a foe, and yet would ſeem to be a friend; which doth indeed ill, and yet would ſeeme to teach well, ſuch an one I ſay, will God deſtroy

Pſal 8. 2.

destroy, To the wicked thus saith the
Psal.50.16. Lord, Why doest thou preach my lawes and take my statutes in thy mouth, whereas thou hatest to be thy selfe reformed by them, & hast cast my words behind thee.
Luk 19.22. By thine owne mouth, by thine owne confession I will condemne thee, thou
Iob 15.6. naughty, thou lewd servant. Thine owne words shall accuse thee, and not I, yea, thine owne lips shall beare witnesse a-
Matth.7.5. gainst thee. For why goest thou about to take a little moat out of thy brothers eie, and doest not first cast out that great beame which is in thine owne eye? Why
Mark.5.16. goest thou to other mens houses, and priest into other mens matters, and dost not first goe to thine owne house, and see that all bee well in thine owne heart? What meanest thou to doe? Thou that teachest others, dost thou not teach thy selfe? *Thou that preachest a man should not steale, dost thou steale?* If thou bee a preacher, then preach to thy selfe as well as others, If thou be a physician, then cure thy selfe as well as others. Seeing indeed as *Hierome* writeth, he is too nice, and to dainty a Physician, either for the body, or else for the soule, which prescribeth

Delicatus magister est, qui pleno ventre disputat de ieiunio.

fasting

fasting to others, and is sicke of a surfet himselfe. Wherefore the godly Pastor must not prescribe fasting to others, and be sicke of a surfet himselfe, hee must not teach one thing and doe another: *For not he that onely teacheth, but he that both doth and teacheth, the same shall be called great in the kingdome of heauen.*

Now the people also are forbidden to teach one thing and doe another, as well as the Pastor. For all Christians must imitate the example of Christ. And for Christ S. *Iohn* tels vs, *That hee was full of grace and truth.* The fulnesse of his truth, made him teach well: of his grace, doe well. Saint *Peter* likewise, *That he did no sinne, neither was there guile found in his mouth.* Many haue no guile found in their mouthes, which notwithstanding doe sinne. But euen as Christ had neither guile in his teaching, nor yet sinne in his doing: so wee that are Christians, must neither deceiue others by teaching guilefully, nor yet deceiue our selues by doing sinfully. For we know that not euery one that saith, Lord, Lord, shall be saued. Neither yet euery one that saith, *The Temple of the Lord,*

Iohn 1.14.

1 Pet. 2.22.

Matth. 7.21.

Lord, the Temple of the Lord, ſhall be bleſſed. Seeing, oftentimes, a man the nearer he is to the Temple of the Lord, the further he is from the Lord of the Temple. Therefore as that figtree was accurſed, which did beare leaues and no fruit: ſo ſhall euery man bee accurſed which beareth leaues without fruit. I meane a flouriſh of teaching, without any fruit of doing. Yea, ſuch a man being once accurſed, ſhall be euer tormented. For knowing his maſters wil, nay knowing it ſo well, that he is able to teach it others alſo, and yet doing it not himſelfe, hee ſhall bee beaten with many ſtripes. *Chryſoſtome* ſaith, that drunken men haue both ſtrings wherewith their tongues are tyed, ſo that they can teach nothing well; and alſo ſtrings wherewith their hands are tyed, ſo that they can doe nothing well. They are both tongue-tyed, and hand-tyed. But ſuch as know their maſters will, and doe it not, are worſe than drunken men. For though the ſtring of their tongue be looſe, as that ſtammerers in the Goſpell was, ſo that they can teach well enough: yet the ſtring of their hand is not looſe, their hand is ſtill bound

Mark. 21. 14.

Luk. 12. 47.

Mark. 7. 35.

vp

vp in their bosome, as that loyterers in the Prouerbs is, so that they can doe nothing well. Therefore they draw neare to God with their tongues, but are farre from him with their raines. Yea, they are so farre from comming to him with their hearts, that they neuer come neere him so much as with their hands. But though they haue the smooth tongue of *Iacob*, which teacheth well, yet they haue the rough hand of *Esau*, which doeth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as that good woman did, which followhim, and come neere vnto him by well-doing. They throng Christ, as the rest of the people did, which oppresse and ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as wells without water, or as clouds without raine, Such as the Prophet *Ieremy* speaketh, doe steale Gods Word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not beseeme them, it doth not belong vnto them. It is strange that a man should

Prou 2 6.15.

Ier. 12. 1.

Gen. 27 22.

Luk. 8.45.

1 Pet. 2.17.

Furantur verba. Ier. 23.30.

Qui boni volunt videri loquendo quæ dei sunt, cum mali sint, faciendo quæ sua sunt. August.

should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speake false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they bee most true; who, as *Austen* writeth, would seeme to bee righteous in that they teach the words of God, whereas indeed they are vnrighteous, in that they doe the workes of the deuill. Wherefore wee that are a holy people, must not teach the words of God and doe the workes of the deuill: wee must not teach one thing, and doe another. *For not hee that onely teacheth, but hee that both doeth and teacheth, the same shall bee called great in the kingdome of heauen.*

Thus much for the first part negatiue, what must not bee. Neither Pastor nor people must teach one thing, and doe another. That must not be.

The second part affirmatiue followeth, what must bee. Both Pastor and people must doe that themselues which they teach others to doe. That must be. First

for

for the Pastor, he hath two kind of garments, a brest-plate, and an Ephod. The brest-plate shewes that he must haue science to teach: the Ephod shewes that he must haue conscience to doe that which he teacheth. And in the very brest-plate it selfe is written, not onely Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To proue that the Pastor, must not onely bee the light of the world, but also the salt of the earth; not onely a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the Tabernacle were made of pure gold; so Preachers which should purge and dresse, and cleare others that they may burne out brightly, must bee made of pure gold, that by doing well they may also shine themselues. Hence it is that the Priest hath out of the sacrifices for his share, the shake-breast and the right shoulder. The shake-brest puts him in minde of teaching well: the right shoulder puts him in mind of doing wel. That great Prophet *Elias* is called, The Horseman and the Chariot of Israel. A

Exod. 28. 30.

Exod. 25. 38.

Numb. 18. 18

2 Reg. 1. 12.

Horſeman directs the Chariot, and keeps it in the right way: a Chariot goes in the right way it ſelfe. And ſo a Miniſter muſt not onely as a horſeman direct others, and ſet them in the right way, but alſo as a Chariot hee muſt follow a good courſe, and walke in the right way himſelfe. Hee muſt be both the Horſeman that teacheth, and the Chariot that doth, both the Horſeman and the Chariot of Iſrael. Therefore he hath vpon the frin-
Exod. 19. 35. ges of his veſture, pomegranats and bels. Many Preachers are full of bels, which make a great ringing and gingling, but becauſe they haue no pomegranats as well as bels, therefore all the noyſe that they make, is but as ſounding braſſe, or as a tinckling cymball. For the godly Paſtor muſt not only ſay wel, and ſound out the word of the Lord to others clearely as a bell, but alſo he muſt doe well, and as a pomegranate bee fruitfull himſelfe and full of good works. Euen as the pil-
Exod. 26. 37. lers of the Tabernacle were made of Shittim wood, and ouerlaid with pure gold; ſo Preachers (which are called in the Epiſtle to the Galatians, the pillers of the Church) muſt not onely be ouer-

laid

laid outwardly with pure gold, teaching the word of God purely, but also they must doe as they say, and inwardly bee made of Shittim wood, which neuer corrupteth, neuer rotteth, hauing no corruption, no rottennesse in their liues. Hereupon our Lord, speaking to his Prophet, sayes, *Lift vp thy voyce as a Trumpet.* Esa. 58. 1. Diuers things there are which sound louder then a Trumpet, The sea, the thunder, or such like. Yet hee sayes not, Lift vp thy voyce as the sea, or lift vp thy voyce as the thunder, but lift vp thy voyce as a Trumpet. Because a Trumpetter when hee sounds his Trumpet, hee winds it with his mouth, and holds it vp with his hands: and so a Preacher, which is a spirituall Trumpeter, must not onely by teaching well, sound forth the Word of life with his mouth, but also by doing well hee must support it, and hold it vp with his hands: And then doth hee lift vp his voyce as a Trumper. Those mysticall beasts in *Ezekiel*, which S. *Gregory* vnderstandeth to be the Ministers of the Church, had hands vnder their wings. Ezek. 1. 8. Many Preachers are full of feathers, and can soare aloft in a speculatiue kinde of

discourſing: but if you ſhould ſearch for hands vnder their wings, perhaps you ſhould ſcarce finde many times ſo much as halfe a hand amongſt them. But the godly Paſtor muſt haue not onely wings of high wiſedome and knowledge, but alſo hands vnder his wings to doe that which hee knoweth. For as the Prophet *Malachie* witneſſeth, *The Prieſts lippes ſhould keepe knowledge.* Hee ſayes not, they ſhould babble or vtter knowledge to others, and haue no care to keepe it themſelues: But hauing deliuered it to others, they muſt as well as others obſerue and doe it themſelues. And then indeed may their lippes rightly bee ſaid to keepe knowledge. For euen as they which repaired the walls of Ieruſalem held a ſword in one hand, and wrought with the other; ſo Preachers which by winning ſoules, repaire and build vp the walls of the heauenly Ieruſalem, muſt not onely hold the Sword of the Spirit which is the Word of God in one hand, but alſo they muſt labour with the other hand: Elſe they ſhall pull down and deſtroy, rather then build vp. But if they doe as faſt as they ſay, then they ſhall

Mal. 2. 7.

shall build apace, and edifie very much. Therefore Saint *Paul* exhorteth *Timothy* to shew himselfe a workman, which needeth not to be ashamed, diuiding the Word of God aright. He must not only bee a word-man, but also a worke-man. Hee must not onely hold a sword in one hand, to diuide the word aright, but also labour with the other hand, and Doe his best to shew himselfe a workeman which need not bee ashamed. And the same Apostle exhorteth the same *Timothy* againe, to shew the true patterne of wholesome words. Wholesome words is sound teaching: the true patterne of wholesome words, is well doing. So that he shewes the true patterne of wholsome words, which patternes and samples his teacheng by *doing*, making them both matches and paires; so that (as *Marke* the Eremite speaketh) a man may easily read all his Sermons, and all his exhortations to others, written downe as it were, & expressed in the lines of his own life. And thus must euery faithfull preacher doe. He must haue not onely a brest-plate, but also an Ephod: hee must haue written in this brest-plate, not only *Vrim*

2 Tim. 2, 15.

2 Tim. 1, 13.

alſo Thummim: he muſt be like the ſnuf-
fers of the Tabernacle, not only purging
others, but alſo made of pure gold him-
ſelfe: hee muſt haue for his ſhare of th
Sacrifices not onely the ſhake-breſt, bu
alſo the right ſhoulder: hee muſt bee a
Elias was, not onely the Horſeman, bu
alſo the Chariot of Iſrael: he muſt hau
vpon the fringes of his veſture, not onel
bels, but alſo pomegranats: he muſt be
like the pillers of the Tabernacle, not on-
ly ouerlaid outwardly with gold, but al-
ſo inwardly made of Shittim wood: he
muſt not onely lift vp his voyce, but alſ
lift it vp as a Trumpet: he muſt not one
ly haue wings, but alſo hands vnder hi
wings: hee muſt not onely with his lip
vtter knowledge to others, but alſo kee
knowledge himſelfe: he muſt not onel
hold a ſword in one hand, but alſo labou
with the other hand: he muſt not onl
diuide the word of God aright, but alſ
ſhew himſelfe a workeman which need
not be aſhamed: he muſt not onely deli-
uer wholeſome words, but alſo ſhew th
true patterne of wholſome words, which
is a godly life. The ſumme is this; The
faithfull Paſtor muſt not only teach well
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but also Doe well. *For He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.*

Now the people likewise are commanded to Doe that themselues, which they teach others to doe, as wel as the Pastor. Wee read that *Abraham* buried *Sarah* in the caue of *Macpelah*, that is, in a double sepulchre. He that burieth his mind in knowledge onely, without any care of practice, he buries *Sarah* in a single sepulchre: but hee that buries his minde as well in the practice and feeling of Religion (which is all in all) as in the knowledge and vnderstanding of it, he buries *Sarah* in a double sepulchre. And so must all we doe which are the true children of *Abraham*. For then with *Abraham* burying our spirit in a double sepulchre, wee shall with *Elizeus* haue a double spirit. A spirit that as well *doeth*, as teacheth. God appointed *Moses* to make a lauer with a base or a foot. Now the word *Labium*, signifies as well a lip, as a lauer. So that the lauer which washeth, must haue a base; and the lip which teacheth, must haue a foot. Otherwise, if teaching doe not stand vpon *doing*, as vpon a foot,

Gen. 23. 19.

Exod. 30. 18.

then ſurely it is footleſſe, and ſo conſequently it is bootleſſe, and altogether vnprofitable. Holy *Iob* ſayes thus, *Iob 31.36.* *Though mine aduerſary ſhould write a booke againſt mee, would not I take it vpon my ſhoulder, and binde it as a crowne vnto mee?* That which he ſaith of his aduerſaries booke, may not altogether vnfitly bee applyed to Gods booke which wee muſt ſtudy, not ſo much that wee may binde it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our ſhoulders to Doe it. Then ſhall it be euery way a crowne vnto vs. *Simeon*, the ſonne of *Onias*, was as a faire Oliue tree that is fruitfull, and as a Cypres tree, which groweth vp to the clouds. *Eccleſ.50.20* A Cypres tree is high, but barren: an Oliue tree is fruitfull, but low. So a Chriſtian muſt, not onely as a Cypres tree reach vp to the clouds, by a high gift in teaching, but alſo hee muſt as an Oliue tree bring forth the oyle of mercy, and be euery way fruitfull in doing. Then he ſhall be like *Simeon*, neither low nor barren. But though hee be an Oliue, yet he ſhall be as high as the Cypres tree: and though hee be a Cypres, yet hee ſhall

ſhall bee as fruitfull as the Oliue tree.
Noah is appointed to make a window in the top of the Arke, and a doore in the ſide of it: A window is for the eye onely to looke out; a doore is for the whole body to goe out. And in like manner, a godly man muſt not haue a window for contemplation, as *Daniel* had, who ſaid his prayers thrice a day looking out of his chamber window; but alſo he muſt haue a doore for action as *Abraham* had, who entertained his gueſts about the heat of the day ſitting at his tent-doore. At the window of cõtemplation he muſt meditate and looke to his teaching; at the doore of action he muſt goe forth to his doing. Therefore by the old law all thoſe beaſts are accounted vncleane that chew the cud, but diuide not the hoofe; which law was not made for beaſts, but for men. To admoniſh vs, that all they are vncleane in the ſight of God, which chew the cudde by meditating of his Word to teach it, and yet diuide not the hoofe by following the ſame to doe it. When *Gedion* went to warre againſt the Medianites, hee ſent home againe thoſe ſouldiers which kneeled downe to lap

Geu.6.16.

Leuit.11.4.

Iudg 7.6.

lappe water, and tooke those onely with him, which lapt out of their hands. Because indeed they are not fit to bee souldiers in Christs campe, which haue mouthes to say somewhat, but no hands to do any thing. For if they haue no hands to helpe themselues, much lesse to hurt their enemies. And look how these souldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spunne off from the distaffe, so from the tongue a speech. Therefore hee may be said to put his fingers to the distaffe, which puts his doing to his teaching, and doeth that which hee teacheth. Our Sauiour speaking to his Spouse, sayes thus, *Let me see thy sight, let me heare thy voyce.* As if hee should say, Let me not onely heare a voyce of thy teaching, but also see a sight of thy doing. *Let me see thy sight, let me heare thy voyce.* Whereupon *Seneca* saith fitly, Be sure thou imitate him aboue all other whom thou maist admire more when thou seest his sight, then when thou hearest

Prou. 31. 13.

Eum eligas magistrum quem magis admireris cum videas, quam cum audias.

reſt his voyce, So *Paul* wiſheth the Philippians to follow thoſe things which they had heard of him, and ſeene in him. His teaching they had heard of him; his doing they had ſeene in him. So *Moſes* was mighty in words, and in deeds: Not mighty in words, and weake, or nobody in deeds: but mighty in both, in words and in deeds, in teaching and in doing. So *Aarons* rod brought forth bloſſoms, and almonds. Now as almonds are the fruit of bloſſoms, in like ſort doing is the fruit of teaching. So the Baptiſt was a ſhining, and a burning light. Hee ſhined in knowledge, which made him able to teach well; hee burned in zeale, which made him willing to doe well. So *David* ſayes, *Eſtabliſh me with thy free ſpirit, then ſhall I teach thy way vnto the wicked.* Hee did not onely teach others the way of God, but alſo he was eſtabliſhed with the free ſpirit of God to *doe* well himſelfe. So *Titus* was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncor-

Phil. 4. 9.

Acts 7. 22.

Numb. 17. 8.

Iohn 5. 35.

Pſal. 51. 12.

Titus 2. 7.

vncorrupt doctrine? *Clemens Alexandrinus* makes the answer: Teaching as hee did, and doing as hee taught, he was an example of good workes and vncorrupt doctrine. And so must euery one be which is the sincere seruant of God. Hee must with *Abraham* bury *Sarah* not onely in a sepulchre, but also in a double sepulchre: hee must with *Moses* make him, not onely a lauer, but also a base: hee must with *Iob*, not onely binde the booke to his head, but also beare it vpon his shoulders: hee must with *Simeon*, not onely bee a Cypres tree, but also an Oliue tree: hee must with *Noah* make him not only a window, but also a doore: hee must with those cleane beasts, not onely chew the cud, but also diuide the hoofe: he must with those valiant Souldiers, not onely bow downe his knees, but also lift vp his hands to lap water: he must with the wise woman, not onely haue a distaffe, but also put his fingers to it: he must with the Church, not onely let Christ heare his voyce, but also let him see his sight: euen as *Pauls* excellent vertues were not onely heard of him, but also seen in him: euen as *Moses* was migh-

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ly, not onely in words, but alſo in deeds: euen as *Aarons* rod did beare not onely bloſſoms, but alſo almonds: euen as *Iohn Baptiſt* was a light, not onely ſhining, but alſo burning: euen as king *Dauid* was a Prophet, not only teaching others, but alſo eſtabliſhed with grace himſelfe: euen as *Titus* was an example, not only of vncorrupt doctrine, but alſo of good works. The ſumme of all is this, The ſincere ſeruant of God, muſt not onely teach well, but alſo Doe well. For, *He that both doeth and teacheth, the ſame ſhall be called great in the kingdome of heauen.*

Now then, Beloued, let vs bluſh and bee aſhamed, that euen the very Gentiles ſhould goe before vs in this point. *Soſiades* a heathen man could ſay thus much, Better done than ſaid. A good thing if thou know it, doe it. It is written of *Iulius Cæſar*, that hee neuer ſaid to his ſouldiers, *Ite*, but *Venite*: he neuer ſaid, Goe ye yonder, but Come ye hither: I will goe with you; nay, I will goe before you. And ſo ſayes our heauenly Captaine and Conquerour Ieſus Chriſt, not *Ite*, but *Venite, Come vnto me all ye that labour, and learne of me, becauſe I am meeke and humble*

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in heart. He ſayes not, becauſe I talke of my humility, but becauſe I am humble, becauſe I ſhew the practice of it continually in my ſelfe. I (ſayes hee) came downe from heauen to earth, I left my fathers boſome, and tooke a traytors kiſſe, to teach all men true humility. Therfore there is no teacher to me, there is no maſter to me: Learne of me, becauſe I am meeke and humble in heart. This kind of inſtruction both by teaching and by doing, is that two-edged ſword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reaſon thinke you, why ſo many Preachers in their Churches, ſo many maſters in their families, ſeeke to redreſſe abuſes, ſtriue againſt ſinnes, and yet preuaile ſo little, but onely becauſe they fight not with this two-edged ſword, but with a back-ſword. The ſword which they fight withall is very ſharpe, and cuts deepe on the teaching ſide, but it is blunt and hath no edge at all on the doing-ſide. Whereas if we would fight againſt vngodlineſſe with this two-edged ſword, both by teaching and doing, wee ſhould ſoone cut downe

downe ſinne in ſuch ſort, as it ſhould neuer be able to ſtand out againſt vs. Therfore *Dauid* being ready to reforme many things among his people, ſayes in one of the Pſalmes, *O Lord giue mee goodneſſe and knowledge.* Goodneſſe, that I may doe well; and Knowledge, that I may teach well. For I am ſure (ſayes he) that all my teaching without doing, all my knowledge without goodneſſe, is to no purpoſe. Therfore O Lord giue me goodneſſe and knowledge. But firſt goodneſſe, and then knowledge. Becauſe indeed one hartful of goodnes is worth an hundred headfuls of knowledge: one handfull of doing, is worth an hundred tongue-fuls of teaching. For what is the hand elſe, but the very ſeale of the tongue? So that as a writing is not pleadable by the law of man without ſeales, no more is a word warrantable by the law of God, without workes. And therefore if they which ſerue the beaſt, receiue the marke of the beaſt, not onely in their foreheads, but alſo in their hands: how much more then ought we which ſerue the liuing God, to receiue the marke of God, not onely in our foreheads by open profeſſing of him but

Bonitatem & ſcientiam doce me.

but alſo in our hands by faithfull practiſing that which we profeſſe. Therefore it is a vſuall phraſe well-nigh in all the Prophets to ſay, The word of the Lord by the hand of *Amos*, by the hand of *Zachary*, or ſuch like; I know indeed it is an Hebrew phraſe, where the hand of the Prophet ſignifieth the Miniſterie of the Prophet. But yet this phraſe may giue vs thus much to vnderſtand, that if the Prophets deale ſo, as euery word of God paſſed not oneiy thorow their mouthes, but alſo thorow their hands, that when wee alſo muſt ſo deale in hearing and handling the word of God, as we may bring vnto God, ſayes *Agapetus*, not onely a profering of words, but alſo an offering of workes. Wherefore, deare brethren, let your light ſo ſhine before men, that they not onely hearing your good words, but alſo ſeeing your good workes, may glorifie your Father which is in heauen. For then I aſſure you, if wee glorifie our father which is in heauen, he will glorifie vs his children which are vpon earth, and in the end make vs great in the kingdome of heauen. O remember therefore that golden ſaying in the Scripture,

ture, *The feare of the Lord is the beginning of wisedome, a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.* A good vnderstanding haue all they that doe thereafter: Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is, according to it, haue an ill vnderstanding: But they that haue vnderstanding, and doe thereafter according to it, haue a good vnderstanding. *A good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer.* It shall bee eternally rewarded. O how richly are the Apostles rewarded, how highly are they now honoured in heauen, because when they were vpon earth they had a good vnderstanding. They had clouen tongues. Clouen tongues? What's that? I'le tell you: Doe you not see how our hands are clouen and diuided into fingers; So were the Apostles tongues. They (in a manner, if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a work with them. They had no sooner taught others any good

Psal. 111. 10.

Acts 2. 3.

thing (as O Lord what good thing did they not teach vs all) but by and by they were ready to practise it, and to performe it themselues. Therefore they are already great in the kingdome of heauen, yea, and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue Tribes of Israel. And if we can happily obtaine so much grace and goodnesse of God, as that wee may haue a care and a conscience as well to doe as to teach, then as sure as God is in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles in the throne of glory, when we shall heare him say vnto vs, *Come ye blessed of my Father inherit the kingdome of heauen prepared for you.* For ye haue not onely professed, but practised: ye haue not onely taught well, but wrought well: yee haue not onely said well, but done well; therefore now you shall bee great in the kingdome of heauen. To the which kingdome of heauen, we beseech thee, O Lord, to bring vs euen for Iesus Christs sake. Amen.

A

A SERMON Preached before the *Kings* Maiesty at *Drayton* in *Northhampton-shire*. August. 6. 1605.

PSALM. 132. 18.

As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish:

THe Royall Prophet hauing setled himselfe in his kingdome, according to his owne desire, and besides hauing after many wandrings to and fro, at length brought backe the Arke againe to

Ieruſalem, maketh here his moſt zealous and deuout prayer to God for the continuance of his fauor both to the Church and Common-wealth committed to his gouernment. *Returne, O Lord, to thy reſting place,* ſayes hee, [a] *thou and the Arke of thy ſtrength. Let thy Prieſts bee cloathed with righteouſneſſe, and let thy Saints ſing with ioyfulneſſe. For thy ſeruant Dauids ſake turne not away the face of thine anointed.* Now that he might apparently ſee how neare the Lord is to all them that call vpon him in faithfulneſſe and truth, he waiteth not long for an anſwer, but carries it away with him before he depart. For to *Dauids* petition, *Returne O Lord, vnto thy reſting place, thou, and the Arke of thy ſtrength*; Gods anſwer is this, [b] *This ſhall be my reſting place, here will I dwell, for I haue a delight therein. I will bleſſe her victuals with increaſe, and will ſatisfie her poore with bread.* To *Dauids* petition, *Let thy Prieſts be cloathed with righteouſneſſe, and let thy Saints ſing with ioyfulneſſe*; Gods anſwer is this; *I will cloath her Prieſts with ſaluation, and her Saints ſhall reioyce and ſing.* Laſtly, to *Dauids* petition, *For thy ſer-*

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a v. 8. & de inceps.

b v. 14. & de inceps.

uant Dauids ſake turne not away the face of thine anointed; Gods anſwer is this, *There ſhall I make the horne of Dauid to flouriſh*; *I, I haue ordained a light for mine anointed. As for his enemies, I ſhall cloath them with ſhame; but vpon himſelfe ſhall his Crowne flouriſh.* As if he ſhould haue ſaid, Turne away the face of mine anointed? Nay, that will I neuer doe; I will indeed turne away the face of the enemies of mine anointed; their face ſhall be couered with confuſion, and cloathed with ſhame: But contrariwiſe, I haue ordained a light for mine anointed. He euer ſhall haue a light in his face, and a crowne vpon his head. *As for his enemies, I ſhall cloath them with ſhame; but vpon himſelfe ſhall his Crowne flouriſh.*

Theſe words are principally to be vnderſtood of Chriſt. For neuer were any ſo cloathed with ſhame as his enemies, the curſed Iewes, which murthered him. There city was ſacked, not one ſtone of it being left vpon another, and they themſelues as ſtubble or chaffe were ſcattered ouer the face of the earth. So that they are the very ſhame of men, and the out-caſt of all people. Inſomuch as when

we would signifie we hate a man deadly, indeed wee commonly vse to say, wee hate them worse than a Iew. On the other side, Christ is so exalted now, that all power is giuen him in heauen and earth; yea, God hath giuen him a name aboue all names, that at the most sweet and most excellent name of *Iesus*, euery knee and euery heart also might doe obeysance. And as the Apostle proueth out of the eight *Psalme*, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glory. Neuertheleſſe, in a secondary sort, this promise may be applied also to *Dauid*, who was a notable type of Christ; and so consequently to euery faithfull successor of *Dauid*, which is Christs vicegerent and lieftenant vpon earth. For ye know what was the end of all *Dauids* enemies: *Absolon* his disobedient sonne, hung vp by the goldy locks of pride. *Achitophel* his trayterous Counsellor, made away himselfe. *Shemei*, a reuiler of him, and a detractor from him, in his gray haires put to shamefull death. The same may be said of the rest. But holy *Dauid* himselfe could neuer bee ouercome. For though

though many enemies, ſpecially *Antiochus Epiphanes*, bent all their force to th very vttermoſt, to root out *Danids* poſteritie, and to deſtroy Gods people; yet maugre their heads and their hearts, *Danids* Crowne yet flouriſhed and continued in his ſtocke, till at length the ſonne of *Danid* came into the world; of whom the Angell *Gabriel* ſpake to the bleſſed Virgin *Mary* in this ſort; [d] *Hee ſhall be great, and ſhall bee called the ſonne of the moſt High; and the Lord God ſhall giue him the throne of his Father Danid, and he ſhall be ruler ouer the houſe of Iacob, and of his kingdome ſhall be no end.* Now if this Scripture be ſo notably verified in *Danid*, he hauing faithfully ſerued in his time, and being now by the will of God dead; no reaſon but that we may vnderſtand it alſo generally of enery holy one of God which treadeth in *Danids* ſteps, going in and out before Gods people. *As for his enemies, I ſhall cloath them with ſhame; but vpon himſelfe ſhall his Crowne flouriſh.*

[d] Luk. 1. 32. &c

Here are two parts: his enemies; himſelfe. His enemies, firſt ſhall haue ſhame; ſecondly, ſhall be cloathed with ſhame.

Himselfe, first, shall haue a crowne; secondly, shal haue a flourishing crown. *As for his enemies, I shal cloath them with shame, but vpon himselfe shall his crowne flourish.*

The shame which the Lord God assureth *David* shall light vpon his enemies, is a very dreadfull iudgement against them. *Nicetas* sayes plainly, No punishment so grieuous as shame. And *Nazianzen* yet more expressely, Better were a man dye right out, then still liue in reproach and shame. This, diuers valiant Worthies haue shewed to be true, ridding themselues voluntarily of their life, that so they might be rid of their shame. *Aiax* being ready to dispatch himselfe, vsed these as his last words; No griefe doth so cut the very heart of a generous and magnanimous man, as shame and reproach. What should I speake of any more Grecians, or Romans, as of *Brutus*, *Cassius*, *Antonius*, *Cato Vticensis*, and such others? In Scripture we haue a plaine proofe. Mighty *Sampson*, being about to pull the whole house vpon his owne head, said thus; *O Lord God I pray thee strengthen mee at this time onely, that I may be at once auenged of the*

Iudg. 16. 28.

Phil.

Philiſtims for my two eyes. Hee deſired rather once to dye valiantly, then long to liue wretchedly. For as Saint *Ambroſe* writing of *Sampſon*, ſaith, [h] For a man to liue, or dye, is naturall: but for a man to liue in ſhame and contempt, and to bee made a laughing-ſtocke of his Enemies, is ſuch a matter, as no well bred and noble minded man that hath any courage or ſtomacke in him, can euer digeſt it. Yet the Lord God promiſeth *Dauid* his anointed, that ſhame ſhall be the reward of all his enemies; ſhame I ſay, which is a great deale worſe than death it ſelfe. *As for his enemies*, ſayes hee, I *ſhall cloathe them with ſhame.*

h Viuere & mori naturæ functio: ludibrio eſſe probro ducitur. Epiſt. 70.

Secondly, they ſhall be cloathed with ſhame. To bee cloathed is an Hebrew phraſe, ſignifying to haue any thing vnſeparably caſt vpon one. And it is taken both in the better and in the worſer part. As a little before; I cloath her Prieſts with ſaluation: that is, I will furniſh *Sions* Prieſts with ſuch endowments and graces from aboue, which they ſhall bee as it were inueſted into; that both by their life and doctrine, they

they ſhall ſtill further the ſaluation both of themſelues, and of them which heare them. Contrariwiſe, in this place I will cloath them with ſhame; that is, ſhame ſhall ſo vnſeparably accompany them, that as whereſoeuer a man goeth, hee carrieth his clothes with him; ſo whereſoeuer they goe, they ſhall carry their ſhame with them. And that which is ſtrangeſt of all, they which are aſhamed, vſe to cloath or couer their ſhame, and then thinke themſelues well enough; but *Danids* enemies ſhall be ſo ſhamed, that euen the very couering of their ſhame ſhall be a diſcouering of it; and the clothing or cloking of their ignominie, ſhall bee nothing elſe but a girding of it more cloſely, and more vnſeparably vnto them. So the Prophet ſpeaketh elſewhere, [i] *Let them bee put to confuſion and ſhame together, that reioyce at mine hurt. Let them be clothed with rebuke and diſhonour, that liſt vp themſelues againſt me.* O Lord God, ſay Amen to it; let it be euen ſo, O Lord, Let them be cloathed with rebuke and diſhonour that liſt vp themſelues againſt thine annointed. And againe, [k] *Let ſhame be vnto him as a cloake*

i Pſal.35.26.

k Pſal.109.19.

that

hat he hath vpon him, and as the girdle that he is alwayes girded withall. And yet a-gaine, [l] *Let mine aduerſaries bee cloathed with ſhame, and let them couer themſelues with their owne confuſion as with a cloake.*

But to leaue the word, and come to the matter: The enemies of *Dauid* ſhall be clothed with ſhame three waies; In their owne conſcience, In the world, In the day of iudgement.

Touching their owne conſcience, S. *Auſten* ſayes well, [m] All vnordinate deſires, as none are more vnordinate than traiterous and rebellious enterpriſes, carry in themſelues that bane which poyſons & puniſhes them at the laſt. Whereupon the Prophet ſayes, [n] *Hide mee, O Lord, vnder the ſhadow of thy wings, vntill iniquity be ouerpaſt*, as the *Septuagint* tranſlate it. But we read it, *Vntill this Tyranny be ouerpaſt.* And others tranſlate it, *Vntill this Calamity, or this Miſery be ouerpaſt.* Which indifferent acceptation of the Hebrew word, ſheweth that nothing doth ſo tyrannize ouer the conſcience, nothing is ſuch a calamitie and miſerie to the mind, as iniquity and ſinne. *Iudas*, after hee had betrayed his Lord and Maſter,

l Verſ. 19.

m Omnis inordinatus affectus eſt ſibi metipſo pœna.

n Pſal. 37. 2.

ſter, was ſo confounded in his owne conſcience, that hee cryed out and ſaid, o *I haue ſinned, in betraying innocent bloud. Prodicor Caſca*, vile traytour: if his bloud be innocent, then thy conſcience is guiltie. And if thou canſt confeſſe thou haſt ſinned, when it is too late, why diddeſt thou not take heed of ſinning when 'twas time? I haue ſinned ſayes hee, ſinned in betraying innocent bloud. A thouſand hels could not haue more tormented him, then this deſperate ſorrow and extreme ſhame wherewith his conſcience was cloathed, tearing his bowels whilſt hee was aliue, and powring them out when he dyed.

o Mat. 27. 4.

Now as for ſhame in the world, wee reade p that God did ſet a marke vpon *Cain*, the murtherer of iuſt *Abel*, and ſo conſequently the ring-leader of all *Dauids* enemies. Therefore as when men ſee a Wolfe or a Foxe, or any ſuch hurtfull beaſt in the Foreſt, they ſet all their dogges vpon him; ſo the enemies of the Lords anointed, being burnt, as it were, and branded with the markes of ſhame, are howted and hunted whereſoeuer they goe. One example at this time

p Gen. 4. 5.

ſhall

shall suffice. *Maxentius*, a wicked rebell against his owne Lord and famous Emperour, *Constantine* the great, deuised to haue a bridge made with Cock-boats chained together ouer a riuer neare Rome thinking to traine the Emperour that way, and there to drowne them in the riuer. But God so wrought for his chosen seruant, that the enemy himselfe being compelled to flye that way, was taken in that pit which hee digged for others. And so as *Pharaoh* was cloathed with shame in the open view and sight of all the world, when he and all his host were drowned in the red sea, in the same fashion *Maxentius* was drest.

Lastly, touching shame in the day of iudgement: *Dauids* enemies at that day, shall stand before the tribunall seat of Christ, being naked in all respects else, but onely couered with their owne shame. Then they shall bee vexed with horrible feare [r], and cloathed with confusion; whereas the righteous shall bee cloathed with incorruption: yea, though in this life with the rich glutton, [s] they haue beene cloathed with purple and fine linnen, yet then their attire shall be dishо-

r Sapien. 5. 2. 1 Cor. 15.

s Luk. 16. 19.

dishonour, and their garment shall bee shame. Thus will the Lord cloath the enemies of his annointed with shame; cloath them in their owne conscience, cloath them in the world, cloath them in the day of iudgement. *As for his enemies, I shall cloath them with shame; But vpon himselfe shall his Crowne flourish.*

The one halfe of this Sermon is now past, the other shall be as soone dispatcht. *But vpon him shall his Crowne flourish.*

First, himselfe shall haue a Crowne. *Tertullian* [t] reporteth out of *Diodorus Siculus*, that the first that euer wore a crowne was *Iupiter*: The souldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon *Iupiters* [u] Priest brought Buls and Crownes to the gates of Listra, and would there haue sacrificed to *Paul*. Afterward, when Gods people, the Israelites, would needs haue a King, as other Nations had round about them; then their Kings would needs haue Crownes also, as other Kings had round about them. Hence we read, that *Dauid* hauing vanquished the King of Rabbath, [x] tooke the crowne from off his head,

t In libro de corona Militis

u Acts 14. 13.

x 1. Chr. 20. 2.

and

and found it the weight of a talent of gold, with pretious stones in it; and set it vpon his owne head. Though indeed long before that the [y] Amalekite brought him a crowne, which he tooke from *Sauls* head when he slew him.

[y] 2 Sam. 1, 10.

So that the thing God promiseth, is this, that any Crowne which King *Dauid* should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments enough, will needs weare a triple Crowne. Others haue beene vnwilling to weare that one which they might. *Canutus*, that was absolute King almost of fiue kingdomes, somewhat before the Conquest, vpon a time in his progresse riding neare the Thames, lighted and sate downe before the shoare: Then, as it were to try a conclusion, he commanded the water, being now ready to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it began to wet him: whereupon turning to his Nobles, which were about him, Ye call me (sayes he)

he) your king and Maſter, and ſo indeed I am, and yet loe yee, I cannot command ſo much as this little ſtreame, but doe what I can, that will doe ſtill as it liſt. Wherupon preſently he poſted to Weſtminſter, and reſigned his crowne to the Crucifixe there, neither could hee euer after this bee perſwaded to weare it any more. Now as the pride of that man of ſinne, which ſits vnder the ſigne of the triple crowne, is too intolerable: ſo on the contrary part this was too much niceneſſe in *Canutus*. Seeing it followeth not, becauſe hee could not command the ſea and the waters, as Chriſt did, and therefore he might not weare a crowne. For, neither doth Chriſt himſelfe in heauen, weare ſuch a crowne as kings of the earth doe. But the truth is this, that royalty and maieſty which is eſſentiall to God, hee is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his fauourite, may very well doe all these three things at once; weare the crowne which God giueth, and yet deteſt the pride which God abhorreth, and ſtill admire

admire the Maiesty which God inioyeth, So that the Lord promising his seruant *Dauid* a crowne, promiseth him wealth, wisdome, renowne, dignitie, prosperitie; in one word, all royalties belonging to a crowne. *But vpon himselfe shall his Crowne flourish.*

Secondly, hee shall haue a flourishing crowne. Flourishing is metaphorically attributed to a crowne. As in the next verse before, *There shall I make the horne of Dauid to flourish.* A metaphor taken from those goodly creatures, as Stagges, and such like; whose chiefest beauty and strength consisteth in their hornes, especially when they bud and branch abroad. So in these words, *But vpon himselfe shall his Crowne flourish.* A plaine allusion to those flowers which either continually, or else a very long time, keepe fresh and greene. Besides, at the first, Kings crowns were not made of gold and pearles, as I told you of *Dauids* crowne, but onely of greene Oaken leaues, as that of *Iupiters*, or else of some other branches or flowers, as others. The Lord then meaning that *Dauids* kingdome should be established for euer, and that

his lasting glory should still grow green, he maketh this louing promise vnto him; But vpon himselfe shall his crowne flourish. How florishing beautifull flowers are, consider but the Lillie, and you shall soone perceiue: Marke (saies our Saui-
z Mat. 6 24. our) how the Lillies of the field doe grow, they labour not, neither doe they spin, yet doe I say vnto you, that euen *Salomon* in all his royalty was not clothed like one of these. Now if God so cloath the flowers of the field, which grow to day, and to morrow are cast into the O-uen, how much more shall he cloath *Da-uids* enemies with shame; but vpon himselfe make his crowne florish? For euen as in *Salomons* Temple, fiue candle-stick at the right side, and fiue at the left stan-ding before the Oracle, and being made for matter of pure gold, for forme with branches and flowers, did well-nigh da-zell the eyes of any that entered into the
a 1 Reg. 7. 49. Temple: so, the Lord here giues his word, that the Kings crowne shall euer flourish in the house of our God, di-parkling and displaying those rayes of Majesty; those beames of beauty, which shall amaze the world, and be a wond-

as well to Angels as to men. Wherefore as I said euen now of his enemies shame, that it shall be threefold: so here I repeat the same againe of his crownes flourishing: His crowne shall flourish in his owne conscience, in the world, in the day of iudgement. Touching his owne conscience, the blessed Apostle calleth the *Philippians* his ioy, and a crowne [b]. And to the *Thessalonians* hee writeth thus: *What is our hope, or ioy, or crown of reioycing? Are not euen you it, in the presence of our Lord Iesus Christ at his comming? Yes, ye are our glory and ioy* [c]. Now, if this precious vessell of honour reioyced in nothing so much as in the testimony of his conscience, that in simplicitie and godly pureness, and not in fleshly wisedome, but by the grace of God, hee had his conuersation in the world, the power of Gods Spirit working still most mightily by his ministery to the conuersion of the world to Christ: how much more shall the Lords anointed haue his conscience crowned with flourishing ioy, with comfort, with content, with heauenly peace; when hee shall remember, that not onely for matters of Religion and

b Phil. 4. 1.

c 1 Thes. 2. 19, 20.

Gods true ſeruice, hee hath beene and ſtill is with Saint *Paul* profitable to the Church; but alſo is a ſtrong bulwarke and a tower of defence to maintaine euen the outward felicity and proſperitie of Gods people: yea, the very particular right, wealth, life of euery one of them; all this I ſay, and a hundred things more, when he conſidereth what a great and a glorious inſtrument he hath been euery way of Gods glory: O Lord God, what a heauen ſhall he haue in his heart? what a ſweet Paradiſe of pleaſure in his ſoule? what ſecuritie? what aſſurance of Chriſts loue? what a confident and vndaunted hope of eternall glory? what a flouriſhing crowne of reioycing ſhall hee haue euen in his very conſcience? *Vpon himſelfe ſhall his Crowne flouriſh.* Touching the world, our holy Prophet ſpeaking to God, though in the third perſon, yet of himſelfe ſayes, *Thou haſt preuented him with liberall bleſſings, and haſt ſet a Crowne of pure gold vpon his head. His honour is great in thy ſaluation, glory and great worſhip haſt thou laid vpon him.* Now that crowne which is of gold, yea, of pure gold, muſt needs bee very

flouriſh

flouriſhing euen in the view and face of the world.

Neither is this to be vnderſtood of *Dauids* perſon onely, but euen of his poſterity in all ages to come. How was he himſelfe crowned with conqueſts and victories ouer his enemies? How was his ſon *Salomon* crowned with riches, with wiſdome, with fame and glory in the whole world? which flouriſhing of his ſonne, as of a noble branch, graced in a manner the very root of *Dauid* himſelfe. For, as his worthy ſonne teacheth, c *Childrens children are the crowne of the elders, and the glory of the children are their fathers.* Therefore, as children may iuſtly glory of the renowne of their fathers vertue and honour; ſo the excellent father is in a ſort crowned with happineſſe in this world, when he ſees his childrens children like to grow vp and flouriſh after him. *But vpon himſelfe ſhall his crowne flouriſh.* Laſtly, touching the day of iudgment: then, then ſhall all the righteous flouriſh, when as hauing beene faithfull vnto the death, they ſhall receiue the Crowne of life. A Crowne, as Saint *Peter* calleth it, immortall and vndefiled, and

c Prou. 17. 6.

that fadeth not away [f]. Denying that e-
uer it fadeth away, hee affirmeth that it
euer flouriſheth. I would here be bold if
I might doe it without offence, as I hope
I may, to ſhew you one goodly cluſter of
grapes of the land of Canaan, a land
flowing with milke and honey, whither
you are now going, before you enter in-
to it. A worthy and vertuous gentle-
man, whom I need not name in this place
becauſe no doubt many ages will name
him, and renowne him hereafter, giueth
for his armes three Crownes, with this
poſey, *Quarta perennis erit.* As if he ſhould
ſay, theſe three crownes, which I beare
in my coat, are but the difference of my
houſe and gentry, but *Quarta perennis erit*
the fourth crowne which I looke for in
heauen, ſhall be euerlaſting and immor-
tall. That fourth, though it bee but one
crowne, yet ſhall bee worth all theſe
three crownes; yea, three thouſand more
ſuch as theſe are: The fourth ſhall bee e-
ternall. Now, if he, and we that are ſuch
as hee no queſtion is, faithfull to God
and loyall to the choſen ſeruant of God,
may well hope for a moſt flouriſhing in-
corruptible crowne of glory, then much
mo

[f] 1 Pet. 5. 4.

D. Thomas Bodleius, qui plurimis & pulcherimis libris Oxonienſem bibliothecam inſtruxit.

more may *Dauid* himselfe reioyce in God his Sauiour, and say, *Quinta aut sexta perennis erit*; The fift, or the sixt shall bee eternall. This crowne which God of his grace with his owne right hand and his holy arme hath set vpon mine head, is indeed (thankes and prayse be giuen vnto the same God) a very flourishing crown; flourishing in mine owne conscience: flourishing in the world, both for my person, and for my posterite: But it is nothing, in respect of that flourishing crowne which I shall receiue at the day of iudgement. *For the* g *iust shall flourish like a palme tree, and shall grow like a Cedar in Lebanon. Such as bee planted in the house of the Lord, shall flourish in the courts of our God.* And then indeed shall this bountifull promise of God bee most fully performed, But vpon himselfe shal his Crowne flourish. *As for his enemies, I shall cloath them with shame; but vpon himselfe shall his crowne flourish.*

g Psal. 92. 12.

To draw then to an end; it may seeme very strange, that *Dauid* had any enemies: Yet, out of these words, *As for his enemies, I shall cloath them with shame*; it may well be gathered that some he had.

What?

What? had *Dauid*? meeke *Dauid*? *Lord remember Dauid and all his meekeneſſe*, ſayes he in the beginning of this Pſalme. Hee was the kindeſt, and the meekeſt man aliue. When hee had his mortall foe at a vantage, and at a dead lift, as wee ſay, and might haue nailed him faſt to the ground with his ſpeare, he onely did cut off a lap of his garment, to ſhew, that when he might haue hurt him, he would not. *Poſſe, & nolle, nobile.* Yet this meeke *Dauid*, patient *Dauid*, merciſull *Dauid* valiant and victorious *Dauid*, holy *Dauid* had enemies. Wherefore you moſt honourable and bleſſed ſeruants of God, you that excell in vertue, if you haue ſome enemies, thinke not ſtrange of it. For if you had nothing in you, no feare of God, no reuerence towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you, yee might perhaps walke on long enough, and no man enuy you, no man maligne you, or malice you. But becauſe God hath inſpired you with his principall Spirit, and endewed you with ſpeciall great graces aboue your fel owes; therefore doth your aduerſary

the Deuill, the old enemy of all goodneſſe and vertue, who is ready to burſt to ſee you doe ſo well; he, I ſay, doth beſtirre himſelfe, and raiſe vp enemies againſt you. But (O bleſſed be our good Lord) what a wonderfull comfort and encouragement haue all you; what a horrible terror and affright men haue all your enemies, in this text? For the holy Ghoſt ſaies not, They ſhal be clothed, or you ſhal cloth them; but I, euen I ſhall cloth them with ſhame. It is impoſſible, ſaies he, that you ſhold alwaies be armed at all points, circumſpect at all places, vigilant at all times, prouided at all occaſions, to preuent the miſchieuous practices of your diuelliſh enemies. No counſel of man, no policie, no wiſdome, no wit can foreſee their barbarous vndertakings and complots, to eſcape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to diſcry them, and a hand to perſecute and puniſh them: both an eye and an hand to deliuer you from danger, and to cloath them with ſhame. Therefore, ſaith hee, Caſt your care vpon me; let mee alone with them, your perill is my perill, your caſe my caſe:

Ile

lle pay them that they haue deſerued: Ile take the quarrell into mine owne hands: Ile trimme them well enough. As for your enemies, I ſhall cloath them with ſhame. Remember I pray you, beloued, though indeed they haue made themſelues worthy neuer to be remembred, or once to be mentioned in our mouthes any more; yet remember, I ſay, to their egregious diſhonour and reproch, how thoſe are now clothed with ſhame, who were the firſt cauſe of the ſolemnizing, or as I may ſay, of the ſanctifying of this preſent day for the day of the weeke, and of yeſterday for the day of the moneth, and of the twelue-moneth, with ſo holy an exerciſe? How odious? how execrable is their very name vnto vs? what true hearted loyall ſubiect, ſuch as I am ſure all are here, doth not deteſt them, hate them, loath them as a toad, or as a viper, or as ſome hideous miſhapen monſter; and curſe the very day wherein ſuch a rebellious generation, and ſuch a trayterous brood were borne? Certenly, my good brethren, if the mercy of God, which is incomprehenſible, did not giue them grace, at the laſt gaſpe, to repent

pent and cry to God for pardon: as they are clothed with ſhame in this world, ſo ſhall they be much more in the world to come. And as we hold them for no better than curſed creatures, ſo ſhall the Lord at laſt ſay vnto them, *Goe ye curſed into euerlaſting fire.* So let it be, O Lord, euen ſo to all the enemies of thine anointed, either open or ſecret, ſo let it be to them: As for his enemies, doe thou, thou, O Lord, thine owne ſelfe, doe thou cloath them with ſhame.

But vpon himſelfe doth his Crowne flouriſh.

Theſe words, *vpon himſelfe*, either are altogether impertinent and ſuperfluous, or elſe they are very important and materiall. For it had beene ſufficient to haue ſaid, As for his enemies, I ſhall cloath them with ſhame; but as for himſelfe, his Crowne ſhall flouriſh. It is not greatly neceſſary, as it ſhould ſeeme, to ſay, his Crowne ſhall flouriſh vpon himſelfe. Yet the Lord in his gracious anſwer vnto *Dauids* prayer, thought good to put in this as a ſupernumerary word, ouer and beſides the neceſſity of the ſentence: to teach the good King, and vs all likewiſe a ve-

a very notable lesson. Namely, that he would blesse the crowne, the dignitie, the flourishing estate of his louing seruant, not onely in his owne person and his posteritie, in this world and in the world to come, as I haue shewed already; but also from a lesser weight of glory, still to a greater and greater. *Vpon himselfe*, sayes hee, *shall his Crowne flourish*. For not onely it shall bee flourishing, as *Dauid* left it, at the day of his departure to God; but after his dissolution and death, as fast as his bodie corrupteth in the earth, so fast shal his crowne increase still in heauen. Trust me, truly, I speake it before the liuing Lord, and this high presence, al the whole Church which shal be edified to saluation, by *Dauids* blessed and godly gouernment, euen after his death, shall yet suffer his crowne neuer to dye, but shall continually keep it fresh and greene. Yea, as euery one brought to the building of the Tabernacle, and to the re-edifying of the Temple, such as they were able; so I assure you, I speake now a great word, euery particular subiect that is faithfull to God, and to his Prince, as hee goeth on forward to God by

by the peace, and by the Religion which he hath enioyed vnder his Prince; ſo he ſhall ſtill beautifie and decke *Dauids* crowne; and one ſhal bring a white roſe, another ſhall bring a red roſe, and adde it to the crowne: that ſo vpon himſelfe ſtill his crowne may flouriſh, the white roſe, and the red roſe that are in the crown already, being euer made more & more fragrant and flouriſhing. O Chriſt, what a crown is this? And what will it grow to much more in the end? you that are mighty Kings and Potentates vpon earth, haue indeed great cares and continuall buſines in your heads; but yet vouchſafe I pray you to harken a little what I ſhal ſay vnto you: You watch oftentimes ouer vs, when we are aſleep our ſelues: You care for our peace, when it is not in our power to further it; you procuring good to Sion, and proſperity to Ieruſalem, yet many times enioy the leaſt part of it your ſelues.

But no force: Take this ſtill for your comfort: we that cannot al our liues long do the hundreth part of that good which you doe euery houre, ſhall haue nothing ſo flouriſhing a crowne as you ſhal haue.

Vpon

Vpon you, vpon you shall euerlasting peace rest, vpon you shall the glory of Gods Maiesty shine, vpon you, vpon you shall your crowne flourish. Which the Lord of his mercy grant, I most humbly beseech him for Iesus Christs sake: that as *Dauids* crowne euer flourished, till the first comming of Christ; so our gracious Kings crowne may euer flourish, till the second comming of Christ; and then, that afterward for euer his royall Maiesty may bee royally crowned with eternall life; through the same our deare Sauiour Iesus Christ, to whom with the Father and the holy Ghost, bee all honour and glory, power and prayse, dignity and dominion, now and euermore. Amen.

A SERMON

Preached before the *Kings* Maiesty, that day hee entred into *Oxford*, at *Woodstocke*. *Aug.* 27. 1605.

LVKE 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the Word, and keepe it, & bring forth fruit with patience.



IN this Parable of the ſower, are 4. grounds mentioned. Whereof three are bad, and one-ly one good. Namely, they which with a good and a very good heart, heare the Word, and keepe it, and bring forth

forth fruit with patience. Almighty God powreth out his benefits no lesse plentiously then continually vpon vs: yet wee can make no requitall: our goodnesse cannot reach to God. The onely thing that we can doe for him, is to loue and honor his Word. Whereupon King *Dauid* thought it a death vnto him, that being banished from his people, hee could not goe vp to the house of the Lord with the voyce of ioy and gladnesse among such as keepe holy day. And on the other side he said, *I reioyced when they said vnto mee, Wee will goe vp into the house of the Lord.* The Prophet *Esay* likewise, foretelling what alacritie and good will should be in the Gentiles after they were conuerted to Christ, saith thus; *It shall be in the last dayes, that many people shall goe and say; Come, and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach vs his wayes, and wee will walke in his pathes.* Looke how it is in the health of the body, and so it is in the state of the soule. If a man haue a good appetite, and a stomacke to his meat, 'tis a signe he is well in health: in like sort, if a man be content to follow Christ for the loaues

Psal. 132.

Esay 2. 3.

Chrys. Hom. 4 in Gen.

loaues to fill his belly, and care not for the food of his ſoule; queſtionleſſe all is not well betweene God and him: but if he haue a longing and a hungring deſire of the Word, then indeed his heart is vpright in the ſight of God. For as S. *Auſten* noteth well; If the word of God be taken by vs, it will take vs. Seeing the word of God ſo is, and ſo ought to bee, vnto the faithfull, as a hooke is to fiſh. Then it takes, when it is taken. Neither are they which are taken, hurt by it. For they are not caught to be kild, but to be drawn out of the damnation of this world, and to be tranſlated to the liberty and glory of the children of God. Wherefore as fiſhers take moſt delight in angling, when they ſee the fiſh bite quickly and greedily: ſo if you would put life into your preachers which are called fiſhers of men, that they may preach the Word with ioy, not with griefe, you muſt ſhew by your countenance, by your attention, by your reuerence, by all your outward behauior, that you deſire nothing ſo much as to bite at this ſweet bait, that ſo you may be drawne by the Father to Chriſt. *For they onely are good ground*, as wee

Aug. tract. 42. in Iohan. Si ſermo meus caperetur, caperet. Nam ſic eſt ſermo dei, & ſic eſſe debet fidelibus ſicut piſci hamus. Tum capit quando capitur. Nec fit captis iniurio: Ad ſalutem enim, non ad pernicem capiuntur. Heb 13. 17.

haue it here, *which with a good, and a very good hart, heare the Word, and keepe it, and bring forth fruit with patience.*

Here are three properties of good ground set downe: All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the Word with a good heart; contrary to the ground on the high-wayes side, which when they haue heard, let the deuill take the Word out of their hearts, and so they heare not with a good heart. Secondly, they keepe the Word with a very good heart; contrary to the stony ground, which for a while receiue the Word with ioy, but in time of temptation they fall away, and so they keepe not the Word with a very good heart. Thirdly, they bring forth fruit with patience; contrary to the thorny ground which after their departure are choaked with cares, and bring no fruit, and so doe not (as it is said here that the good ground doth) bring forth fruit with patience. *But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.*

The

The first property of the good ground, is this, That they heare the Word with a good heart. The two Disciples going to Emaus, when Christ was departed from them, said thus one to another, *Did not our hearts burne within vs when hee talked with vs by the way, and opened to vs the Scripture?* O Beloued, now you are busied in hearing the Word, Christ talketh to you, and you are in the right way to heauen. Therefore that wee may heare with a good heart, wee must feele in our hearts that burning of which the Disciples say; Did not our hearts burne within vs when hee talked with vs by the way? For so the Spirituall Spouse confesseth of her selfe, *My beloued put his hand to the hole of the doore, and my heart was affectioned towards him.* And againe, *My soule melted when my beloued spake.* Now Christ puts his hand to the hole of the doore, desiring himselfe to enter, and vs to repent: now our beloued speaketh to vs out of his Word. So that wee cannot be good ground, except our heart be affectioned, and our soule melt towards him. When the blessed Virgin saluted her cousin *Elizabeth*, shee felt the Babe

Luk. 24.

Luk. 1. 44.

ſpring in her wombe for ioy. Certainly, Beloued, you haue euery one of you a babe in your hearts, euen the child Ieſus, which is formed and faſhioned in you. This babe we muſt feele euen to skip and ſpring in our hearts for ioy, if we would aſſure our ſelues that we be good ground and heare with a good heart. Neither muſt wee onely reioyce, but alſo feare. *Serue the Lord with gladneſſe, and reioyce before him with trembling*, ſaies the Pſalmiſt. We read that when the Almighty vttered his voyce, the foure beaſts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby we flye ſo high in an opinion of our owne knowledge and wiſdome? why are they not all let downe that wee may wholly ſubmit our ſelues to the Lord, to be taught and directed by his Word? Remember I pray you what good *Cornelius* ſaid. I know well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is very well already, muſt ſo be commended, as that which may bee better and better, be euermore enforced. Therefore, as I was about to ſay, remembe

Pſal. 2.

Ezek. 1, 24.

member what the Captaine *Cornelius* ſaid to Saint *Peter*, when hee was ready to preach vnto him; *Now*, ſayes he, *are wee all here preſent before the Lord, to heare all things that are commanded thee of God:* O that wee had this good heart to conſider, when wee heare a Sermon, that we ſtand not before a man, but *coram domino*, before the Lord: Then wee ſhould heare the Word, not as the word of man, but as it is indeed, the word of God. Then, we ſhould put a difference between other things which perhaps ſhortly wee ſhall heare, either to recreate the minde, or ſharpen the wit, or for ſtate and maieſty, or for ſome other earthly purpoſe, and between this engrafted word, which is able to ſaue our ſoules. It is ſtrange, what is reported of *Conſtantine* the great in this kind. *Euſebius* writeth of him, that when Diuine Seruice was ſaid, he would helpe the Miniſter to begin the prayers, and to read the verſes of the Pſalmes enterchangeably. And when there was a Sermon, if any place of ſpeciall importance were alleaged, that he would turne his Bible, to imprint the place in his mind the better both by hearing and ſeeing it.

Acts 10.33.

De vitâ Conſtan. lib. 3. ca 17. & cap. 33.

He addeth beſides, that the Emperour many times being as it were rauiſhed with thoſe things which hee heard, roſe vp ſuddenly out of his throne and chaire of eſtate, and would ſtand a long while to heare more diligently, and though they which were next him did put him in minde to remember himſelfe, yet he heard the Word ſo attentiuely, that hee would not heare them. How wonderfully does this confound vs that are farre inferiour euery way, when we heare and ſee that Emperours, and mighty Kings and Potentates of the world, ſhew ſuch a good heart in hearing the Word, and we in the meane time haue lumpiſh and dull ſpirits and affections, and are neuer a whit moued? Certainly, ye honourable Children of God, now Chriſt talketh with vs by the way, therefore let our hearts burne within vs: now Chriſt putteth his hand to the hole of the dore, therefore let our hearts bee affectioned towards him: now our Welbeloued ſpeaketh, therefore let our ſoules melt: now the bleſſed Virgin, yea a greater then the Virgin, euen the Virgins Sonne ſauteth vs, and wiſheth vs all haile out

of

of his Word, therefore let the Babe ſpring in our hearts for ioy: now the Almighty vttereth his voyce, therefore let our wings fall down, and let vs wholly ſubmit our ſelues to be taught of God. Euen as *Cornelius* the Centurion thought when hee heard *Peter* preach, that hee ſtood not before a man, but before the Lord: and *Conſtantine* the Emperour could neuer ſatisfie himſelfe with reuerent attention of his good heart to the Word, Then indeed ſhall wee bee good ground, as all they are *which with a good, and a very good heart heare the Word, and keepe it, and bring forth fruit with patience.*

The ſecond property of the good ground is this, that they keep the Word with a very good heart. In our Engliſh tranſlation it is read thus, With a good and an honeſt heart: But I follow the vulgar Latin, which readeth thus; With a good and a very good heart. And I referre the good heart to hearing, the very good heart to keeping. As if the words ſtood thus; Which with a good heart heare the Word, and with a very good heart keepe it, and bring forth fruit with

Corde bono & optimo, Vulga.

patience. To the matter then: It is to no purpose that the seede be sowne, except it be covered in the earth. Neither that the Word be heard, except it bee kept. Therefore saith the Prophet, *In my heart haue I hid thy Word, that I may not sinne against thee.* So that to keepe the Word with a very good heart, is to hide and couer this holy seed in the fallow grounds of our heart, being plowed vp by the Preaching of the Gospell. Whereupon the kingdome of heauen is likened to a Treasure hid in a field. And this very field is a faithfull heart, which keepeth and hideth in it selfe the Word, which is the direct way to the kingdome of heauen. According to that of our Sauiour, *The kingdome of heauen is within you.* Yea, a faithfull heart, not onely is a field wherein is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euery Scribe which is taught vnto the kingdome of heauen, is like vnto a housholder, which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the old and new Testament. The wise

Psal. 119.

Matth. 13. 52.

wise woman, by whom is meant the Spouse of Christ, keeps her candle a light all the night long. *Clemens* vnderstandeth this light to be the heart, and he calleth the meditations of holy men, Candles that neuer goe out. Saint *Austen* writeth, among the Pagans in the Temple of *Venus*, there was a candle which was called vnextinguishable: whether this be true or no of *Venus* Temple, it is vncertaine, onely *Austens* report we haue for it: but without all doubt in euery faithfull hearer and keeper of the Word, who is the Temple of the holy Ghost, there is this Candle or light that neuer goes out. For so we read, that the word of the Lord illuminateth the heart: there's the light. And that this light goes not out at any time, appeareth by that which is written else-where: *O Lord, how doe I loue thy Statutes, they are my meditation continually?* In the old law those creatures onely were accounted cleane, which did chew the cud. No otherwise shall wee bee accounted vncleane in the sight of God, if we chew not the cud as it were, & ruminate, and meditate of those things which we haue heard out of the Word. For euen as

Prou. 13. 5.

τὸν ἀΐδιον λογισμὸς, ἀκοιμήτους λύχνους appellat. Clemens.

Aug. de ciuit. dei. lib. 21. c. 6.

Psal. 19.

Psal. 119.

as it is not a vaileable to eat, except the meat be inwardly digested and diuided to all the parts of the body; so hearing is vnprofitable, vnlesse the Word heard be kept in mind and memory, and shewed and set forth in all the parts of our life. Therefore they of Berœa were esteemed more noble then they of Thessalonica, because they after *Paul* had preached to them, conferred among themselues, and searched the Scriptures, not onely to see whether the Apostles doctrine were warrantable by the Word, but also to confirme their own memory, and exercise their meditation in the Law of God. Now then ye holy ones of God if we would be good ground indeed, as the Patriarch *Iacob* noted his sonne *Iosephs* dreames; so let vs not onely heare, but also note the Word. For this is proper to the childe of God, to haue the law of his God in his heart. Not noted in writing tables, or written in tables of stone, but noted and written in the fleshy tables of the heart. And euen as the holy Virgin kept all those sayings, and pondered them in her heart, which were by the Shepheards reported and published abroad

Acts 17.11.

Gen.37.11.

Luk.2.19.

abroad concerning her ſonne Ieſus: in like manner they that are wiſe wil heare, nay they will ponder and keepe thoſe things which they haue heard, that ſo they may the better vnderſtand the louing kindneſſe of the Lord. Eſpecially ſeeing thoſe things which we heare are no dreames, but vnſearchable myſteries of our ſaluation: neither are we that publiſh and preach them, ſuch ſhepheards as the Angel ſpake vnto, but we are appointed to watch ouer the flock which Chriſt hath bought with his blood. Therefore if you would ſhew your ſelues to be good ground, your very good heart muſt bee as a field that hath a treaſure hid in it: yea it muſt be as a treaſure it ſelfe that hath old and new things hid in it: it muſt bee as a candle that neuer goes out; and as a cleane creature that neuer leaues chewing the cudde: euen as *Iacob* noted his ſonnes dreames, and the bleſſed Virgin kept the ſhepheards ſayings and pondered them in her heart. *For they onely are good ground which with a good, and a very good heart, heare the Word, and keepe it, and bring forth fruit with patience.*

The third property of the good ground is

is this, that they bring forth fruit with patience. Good ground is like a good tree. For indeed good ground will make a good tree. Now a good tree bringeth forth good fruit. And the blessed man which meditateth day and night in Gods law, is like a tree planted by the waters side, which bringeth forth his fruit in due season. So that it is not enough for the Word to go in at one eare, and out at the other, but it must goe in at both eares by reuerent and religious hearing, and settle deeply into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruit with patience. *Simeon* the sonne of *Onias* was as a faire Oliue tree that is fruitfull, and as a Cypres tree which groweth vp to the clouds. A cypres tree is high, but barren: an oliue is fruitfull, but low. So a Christion, must not onely as a cypres tree, reach vp to the clouds by meditation of high mysteries in the Word, but also he must as an oliue tree, bring forth fruit with patience. Then hee shall be like *Simeon*, neither low, nor barren. But though hee be an oliue, yet hee shall be as high as the cypres tree: and though he be a cypres, yet

Eccles. 50. 16

yet he ſhall be as fruitful as the oliue tree. *Noah* is commanded to make a window in the top of the Arke, and a doore in the ſide of it. A window is for the eye to looke out, a doore is for the whole body to goe out. And in like manner, he that would be good ground, muſt not onely make him a window for contemplation, as *Daniel* did, at which he prayed thrice a day; but alſo a doore for action, as *Abraham* did, at which he ſate once a day. At the window of contemplation hee muſt meditate with a very good heart to keepe the Word: at the doore of action he muſt goe out to bring forth fruit with Patience. The Lord alſo commanded *Moſes* to make a lauer with a baſe, or with a foot. Now the Latine word *Labium* ſignifies as well a lip, as a lauer. So that the lauer which waſheth muſt haue a baſe; and the lip which vttereth great knowledge muſt haue a foot to walk according to it: otherwiſe if knowledg do not ſtand vpon doing, & vpon fructifying as vpon a foot, then queſtionles it is footleſſe, and ſo conſequently it is bootleſſe; and the lauer wanting a baſe, is altogether vnprofitable. The Prophet *Iſaiah* is willed to lift vp

Gen. 6. 16.

Exod 30. 18.

Eſa. 58. 1.

vp his voice like a trumpet. Many things ſound lowder than a trumpet, as the ſea, the thunder, and ſuch like. Yet hee ſayes not, Lift vp thy voyce as the ſea, or lift vp thy voyce as the thunder; but lift vp thy voyce as a Trumpet. Why ſo? Becauſe a Trumpeter when hee ſounds his Trumpet, he windes it with his mouth, and ho'ds it vp with his hand. And ſo euery faithfull heart, which is as it were a Spiritual Ttumpet to ſound out the praiſes of God, muſt not onely report them with his mouth, but alſo ſupport them with his hand. And then indeed holding vp the Word of life with his hand, and bringing forth the fruit thereof with patience, hee ſhall lift vp his voyce like a Trumpet. The Patriarch *Abraham* buried *Sarah* in the caue of Macpelah; that is, in a double ſepulchre. Hee that buries his minde in knowledge onely, without any care of bringing forth fruit, hee buries *Sarah* in a ſingle ſepulchre, as *Philo Iudæus* doth allegorize vpon this ſtory: but he that burieth his minde as well in the performance and practice of Religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries

Gen. 23. 19.

Sarah

Sarah in a double ſepulchre. And ſo muſt all wee doe, which are the true children of *Abraham*. For then with *Abraham* burying our ſpirit in a double ſepulchre, we ſhall with *Elizeus* haue a double ſpirit. A ſpirit that heareth the Word with a very good heart, and with patience bringeth forth fruit. Neither is this addition (with patience) altogether to be omitted. For though a man cannot heare the Word without patience, nor keepe the Word without patience, yet patience is neuer ſo requiſite, as in bringing forth fruit according to the Word which we haue heard, and kept. Wherefore the holy Ghoſt ſaith, *Ye haue need of patience, that after yee haue done the will of God, yee may receiue the promiſe.* He ſayes not, After yee haue heard it with your eare, or kept it with your memory; but after ye haue done the will of God, and brought forth the fruit thereof, yee may receiue the Promiſe. For wherefore did not the ſtony ground bring forth fruit, but onely for want of patience. They receiued the Word with ioy, and ſeemed to haue very good hearts for a time; but in time of temptation, for want of patience, they fel away. Heb. 10. 36.

away. Wherefore did not the thorny ground bring forth fruit, but onely for want of patience? After their departure wanting patience to digeſt their griefes they were choaked with cares, and ſo brought forth no fruit. Therefore as a good field muſt endure many a cold froſt and ſnow, and hard weather in the winter time, before it can yeeld a fruitfull crop in Summer; ſemblably hee that would be good ground, muſt poſſeſſe his ſoule with much patience, and continually endure, yea, euen manfully reiect all the motions of his fleſh, all the allurements of the world, all the temptations of the deuil, whereby he may be hindred from bringing forth the fruit of good life, according to the holy will and word of God. He muſt like a good tree, bring forth good fruit; hee muſt with *Simeon* be not onely high as the cypreſſe, but alſo fruitfull as the olive: hee muſt with *Noah* make him, not onely a window for contemplation, but alſo a doore for action; he muſt with *Moſes*, make him a lauer with a baſe; he muſt with *Eſay* lift vp his voyce like a Trumpet; hee muſt with *Abraham* bury *Sarah* in a double ſepulchre

sepulchre: in one word, he must alwaies bring forth fruit with patience. *For they only are good ground which with a good, and a very good heart heare the Word, and keepe it, and bring forth fruit with patience.*

To conclude then, It is not greatly needfull to exhort you with a good heart to heare the Word. Neuer heretofore such diligent hearing in the Court, as now adaies. I dare be bold to say it; Al the preachers in England, in very many years by all their exhortations, could neuer haue done halfe so much good in this kinde, as the onely, holy, and happy example hath done, which we see euery day before our eyes. Neither need ye be greatly put in mind to keepe in mind the Word heard. Memory yee haue enough, vnderstanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember, and repeat, and carry away, and keepe much of it. But this, this is the thing which I must call vpon my selfe, and vpon all you to thinke of, to wit, that we bring forth the fruit of the Word in patience, in temperance, and in all other vertues of a sanctified life. For that Samaritan

woman did not fill her pitcher at the well, to ſpill it by the way, but to carry it home full of water, and there to vſe it as occaſion ſerued. Here where the Word is preached, is the well of liuing water, flowing forth to eternall life. But this water we muſt carry away with vs, and keepe it to waſh and purge our conſciences, to cleanſe our wayes, to water the roots of Gods graces in vs continually, that we may bring forth fruit with patience. *Rachel* alſo, that other holy woman, did not deſire the mandrakes ſo much to hold it in her hand, or to ſmell to it, as to be made apt thereby to bring forth the fruit of her wombe. To teach vs, that wee muſt not labour ſo much to know the Word, that wee may ſubtilly diſpute or diſcourſe of it, as to practiſe it, that wee may ſhew the fruit of it in the amendment of our liues. Therefore King *Dauid* being ready to redreſſe diuers things among his people, ſaith in one of the Pſalms, *O Lord, teach me goodneſſe and knowledge*: knowledge, that I may keep thy Word; and goodneſſe, that I may ſhew the fruit of it. For I am ſure, ſayeth he, that all my keeping without fructi-

in

ing, all my knowledge without goodnes is to no purpoſe. Wherefore, O Lord, giue me goodneſſe and knowledge. But firſt goodneſſe, and then knowledge. Becauſe indeed a little goodneſſe, though it bee neuer ſo ſmall, is better than all knowledge, though neuer ſo great. One handfull of goodneſſe is worth an hundred headfuls of knowledge. For, *the feare of the Lord is the beginning of wiſdome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer.* A good vnderſtanding haue all they that doe thereafter: Why ſo? Becauſe an ill vnderſtanding haue all they that doe not thereafter. They that haue vnderſtanding, and doe not therafter, that is, bring not forth fruit according to it, they haue an ill vnderſtanding. But they that haue vnderſtanding, and doe thereafter, and lead their life according to it, ſuch haue a good vnderſtanding. The prayſe of theſe ſhall endure for euer. O how highly ſhall Chriſt prayſe you, how richly ſhall he reward you, if you haue a conſcionable care to expreſſe his vertues, and to be transformed as it were into the obedience of his Word? Then hee ſhall

ſay vnto you, *Come ye bleſſed of my Father, inherit the kingdome of heauen.* For ye haue not onely heard my Word, and kept it as farre as knowledge goes, but alſo yee haue practiſed it, and fructified thereby. I was in priſon, and yee viſited me; I was harbourleſſe, and yee lodged me; I was hungry, and you gaue mee meat. Theſe and ſuch other haue beene the good fruits, which haue followed your hearing and keeping of my Word. Therefore now yee ſhall be prayſed for your well-doing, and for euer ye ſhal be bleſſed for your fruit-bearing. Which God grant to vs all for Ieſus Chriſt his ſake, to whom with the Father, and the holy Ghoſt, bee all honour and glory, power and prayſe, dignity and dominion, now and euermore. Amen.

A FVNERAL SERMON,

Preached in S. MARIES, *May* 10. 1605.

PSAL. 32.6.

Surely in the flood of many waters they shall not come neere him.



THe principall scope of the Prophet in this place is to proue that the righteousnesse, & so the blessednesse of man, consists onely in the free forgiuenes of his sinnes, and gracious imputation of Christs merits. His argumẽt may be framed thus; that which the whole Church and euery godly man therein hath euer especially praied for in all afflictions and

troubles, that is happ neſſe: But for remiſſion of ſinnes euery godly man will pray in time of tribulation: Therefore this is the felicitie of the faithfull. To confirme this reaſon more fully, hee ſetteth downe, firſt, the circumſtances going before the prayer; *For this ſhall euery one that is godly make his prayer vnto thee in a time when thou maiſt be found.* Then, the forme of the prayer it ſelfe; *Thou art a place to hide me in, thou ſhalt preſerue me from trouble, thou ſhalt compaſſe mee about with ſongs of deliuerance.* Laſtly, the effect following the prayer; *Surely in the flood of many waters they ſhall not come neere him.*

Prayer is the true ſacrifice of Faith: The efficacie whereof is briefly, but pithily ſet downe to the Hebrewes. And I haue ſpoken elſe-where ſomwhat largely of this point. Now but a word onely to make a fit entrance into this Sermon. Take it therefore thus: The effects of prayer heretofore haue beene wonderfull. Prayer hath ſet downe haileſtones from heauen, to ouercome fiue Kings with their armies. Prayer hath ſhut vp the windowes of heauen, that it ſhould not

not raine; and againe hath opened them that the earth might giue her encreaſe. Prayer hath ſtayed the ſwift courſe of the Sunne, and cauſed it to go backward fifteene degrees. Prayer hath held Gods hands that he could not ſtrike when hee was ready to plague his people. Prayer without any other helpe or meanes hath throwne downe the ſtrong walls of Iericho. Prayer hath diuided the ſea, that the floods thereof could not come neere the Iſraelites. In this place it deliuereth the faithfull man from all the dangers of this world. *Surely in the flood of many waters they ſhall not come neere him.*

The ſumme is this; That no calamities of this world, no troubles of this life, no terrors of death, no guiltineſſe of ſinne can bee ſo great, but that a godly man by meanes of his faith and felicitie in Chriſt ſhall wade out of them well enough. For howſoeuer other things goe, ſtil he ſhal haue ſuch a ſolace in his ſoule, ſuch a comfort in his conſcience, ſuch a heauen in his heart, knowing himſelfe reconciled to God, and iuſtified by faith, that *Surely in the flood of many waters they ſhall not come neere him,*

Which, that it may the better appeare, I shall desire you to obserue two things: The danger: the deliuerance. The danger is in these words; *In the flood of many waters.* Where the tribulations that the godly man is subiect to in this life, are likened, First to waters: then to many waters: thirdly, to a flood of many waters; *In the flood of many waters.* The deliuerãce is in these words; *Surely they shall not come neere him.* Where the deliuerance of the godly man hath three degrees also. First they shall not come neere; secondly him, *They shall not come neere him*: then Surely, surely they shall not come neere him. *Surely in the flood of many waters they shall not come neere him.*

First, the afflictions of the faithfull are likened to waters. Fire & water haue no mercy we say. But of the two, water is the worst. For any fire may be quenched with water, but the force of water, if it begins to be violent, cannot by any power of man be resisted. *Canutus* who was King of England, Scotland, Denmarke, Norway, and a great part of Suevia all at once, sitting at a low water vpon the Thames shoare, commanded the water

Polyd. lib. 7.

not

not to come neer him. But notwithstanding his commandement, the water returning & flowing again, as that in *Ezekiel*, which came to the ankles, then to the knees, and yet higher to the necke, so neuer left rising till it came vp neere him, and wet him. Then turning about to his Noble men that were there attendant on him, he said, You call me your Soueraigne Lord and Master, and yet I cannot command this little channell of water to keep aloofe off from me. Whereupon he went immediately to Westminster, and with his owne hands set his Crowne vpon the Crucifixe there, and could neuer be perswaded after to weare it vpon his owne head. This experience that *Canutus* so mighty a King made, doth directly proue, that no man but God onely can set barres and doores against the water and say; Hitherto shalt thou come, but no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore being here compared to waters, must needs bee very violent. For thus the Psalmist saith, *Thine indignation lyeth hard on mee, and thou hast vexed mee with all thy waues.*

Ezech. 47. 2.

Iob 38. 11.

Psal. 88. 8.

And

And God himselfe; *I will powre out my wrath vpon thee, as water.* So that the security and felicity of the faithfull man is inuincible. He may be often in danger of tribulations as of greatwaues or waters, but they shall neuer ouerwhelme him: *Surely in the flood of many waters they shall not come neere him.*

But these our tribulations which are waters, are also many waters. Our common prouerbe is, Seldome comes sorrow alone. But as waters come rouling and wauing many together: so the miseries of this life. The Prophet *Ezekiel* saw the roule of a booke written within and without, and there was written therein, Lamentations, and singing, and wo. The booke is written within and without, to shew that many are the troubles of the righteous, both inward and outward. And it is two to one, if any thing befall vs, it is rather an ill hap than a good hap; Seeing for one singing there is in the booke a double sorrowing, lamentations and woe. Or if wee read as some translate it, Lamentations, and mourning, and woe, then it is yet more plaine, that in this world many troubles as many waters

Ezek 2. 10.

Et scripturain eo erat lamentationum, Iugubrisq; carminis & væ. Tremell.

rs come one in the necke of another, no rthly ioy or comfort comming be- veene. This the good King greatly mplaineth of, *One deepe calleth another cause of the noyse of the water-pipes, all y floods and stormes haue gone ouer mee.* nd *Iob*, *He hath giuen me one wound vpon nother, and he hath runne vpon me as a gy-t.* And Saint *Paul*, though in one place ce write God shewed mercy toward im, that he should not haue sorrow vp- n sorrow, yet oftentimes elsewhere he eaketh of his owne manifold dangers. *suffered thrice shipwracke*, sayes hee; *ight and day haue I beene in the deepe sea. n iourneying I was often, in perils of water, perils of robbers, in perils of mine owne na- ion, in perils among the Gentiles, in perils in he City, in perils in the wildernesse, in perils the sea, in pirils among false brethren.* hus we see how many waters the god- y man is subiect to in this life. For one oy he hath at least two sorrowes, if hee aue no more: one deepe calleth ano- her; one wound bringeth another: he ath sorrow vpon sorrow; perils vpon erils. Many waters, many dangers. Ne- uertheleſſe, *Surely in the flood of many wa-*

Pſal. 42. 7.

Iob 16. 14

Phil. 2. 27.

2 Cor. 11. 26.

ters

ters they shall not come neare him.

Thirdly, the dangers of this life, as a flood. The very naming and mentioning of flood must needs be very terrible, euer since *Noahs* flood destroyed the whole world. For euen as a horse or mule of whom the Prophet a little after speaketh in this Psalme, hauing been once well lashed with a whip, doth euer after feare if he heare but the bell which is tyed to the whip: so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life bee nothing else but a flood of many waters, yet nothing in the world may more fitly be so called then our going out of the world. This indeed bringeth with it a flood of many waters, and an Ocean sea of infinite cares. *Aristotle* writeth that nothing is so terrible as death, which *Antiochus* feeling sensibly in himselfe, cryeth out thus, Oh into what aduersity am I come, and into what floods of misery am I now fallen? He addeth the reason anon after; For I must dye with great sorrow in a strange land. What speak I of a wicked

Verſ. 9.

1 Mac. 6. 11.

ed tyrant? Holy men often are in great perplexity at the time of their departure. *Hieron* writeth of *Hilarion*, that being ready to giue vp the ghost, he said thus to his soule; Go forth my soule, why feaſt thou? go forth, why tremblest thou? thou hast serued Christ almost these 70. yeares, and dost thou now feare death? Christ himself also feeling that he was compassed about with the sorrowes of death, began to be afraid, and to be in great heauinesse; and he said moreouer, *My soule is very heauy euen to the death.* I know well, Christ was afraid without sinne. nay with great comfort. For hee prayeth thus, *Not as I will, but as thou wilt*, And againe, *Into thy hands I commit my spirit.* This then was his comfort, that the Iewes could doe nothing in putting him to death, but as S. *Peter* testifieth, that only which his father both by his counsel and will hath decreed, and by his hand hath ordained. *Hilarion* also that holy ancient Father comforteth himselfe with this, that hee had serued Christ almost seuenty yeares. Other children of God haue had other comforts, and all haue this, that both in life and

Hier. in vita eius.

Mark. 14. 33.

and in death they are happy in Chriſt
Howbeit ſeeing many holy Chriſtians
and euen Chriſt himſelfe feared death,
remaineth that death ſimply, and in
ſelfe conſidered, is a flood of many wa
ters. But yet the faithfull man euen i
death is out of all danger, *Surely in th
floods of many waters they ſhall not com
neere him.*

Thus much for the firſt part, which i
the danger; In the flood of many waters
The ſecond part followeth, which is th
deliuerance; Surely, they ſhall not com
neere him.

Firſt, they ſhall not come neere. They
that is, The waters ſhal not come neere
Mat.7.25. The holy Church and euery membe
thereof is likened to a houſe built vpo
a rocke: Vpon which though the wind
blow, and the floods beat, yet it canno
be throwne downe, becauſe it is buil
vpon a rocke. So that the floods which
ſhake it, can neuer come neere it to ouer-
throw it. The ſame may be ſaid of the
ſhip couered with waters. It might wel
float, but it could neuer be drowned. For
Mat.8.24. as ſoone as the Diſciples cryed vpon
Chriſt to ſaue them, preſently there fol-

lowed

lowed a great calme. Therefore *Luther* when his life was ſought of all the world in a manner, tranſlated the Pſalme *Deus noſter refugium*, into dumbe meeter, and cauſed it to bee ſung in all the reformed Churches. *God is our hope and ſtrength, a very preſent helpe in trouble. Therefore will we not feare though the earth be moued, and though the hils be carried into the midſt of the ſea. Though the waues thereof rage and ſwell; and though the mountaines ſhake at the tempeſt of the ſame.* Saint *Peter* the Apoſtle began to ſinke, but he ſunke not right downe: Chriſt was ready at hand to helpe him. For as ſoone as hee ſaw himſelfe in preſent perill and danger, forthwith hee cryed, Maſter ſaue mee. *Saue me, O God, for the waters are come in euen vnto my ſoule. I ſticke faſt in the deepe mire where no ground is, I am come into deep waters, ſo that the floods runne ouer mee. Take me out of the mire that I ſinke not, and out of the deepe waters. Let not the water-flood drowne me, neither let the deepe ſwallow me vp; and let not the pit ſhut her mouth vpon me.* Saint *Paul* likewiſe ſuffered ſhipwracke, but loſt not by it one haire of his head. Whereby we may ſee the

Pſal. 46. 1.

Pſa. 69. 1. & 15

Acts 27. 34.

the absurdity of the Papists. They would proue that iustifying grace may be lost, because some haue made shipwracke of faith. But if we should grant them that the Apostle speaketh of iustifying not of historicall faith, yet we haue the helpe of a second answer. To wit, that shipwrack is one thing, and drowning another. Therefore faith which is wrackt, is not by and by drowned. For it may happen to suffer shipwracke as S. *Paul* did, and swimme out safe to the shore. But this is but a touch by the way. Meane season we see how safe and secure the faithfull man is in Christ. He is a house to which the floods may come neere to shake it, but neuer to throw it downe; hee is a ship, which the waues may come neere to tosse it, but neuer to turn it ouer: euen as S. *Peter* began to sinke, but stil kept vp his head: and S. *Paul* suffered shipwrack but was not a haire the worse for it. *Surely in the flood of many waters they shall not come neere him.*

1 Tim. 1. 19.

Secondly, *Him.* They shall not come neere him. This word must in no case bee omitted. It helpeth vs to answer a very strong obiection. For it may bee said,

ſaid, Many holy men haue loſt their goods haue ſuffred great torments in their bodie, haue beene troubled alſo in minde; how then did not the floods of many waters come neere them? The word *Him* helpes vs to anſwer. The very Philoſophers themſelues reckoned their goods pertained no more to them, then, bee it ſpoken with reuerence and regard, the parings of their nailes. *Zenon* hearing newes he had loſt all he had by ſea, ſaid only thus; Thou haſt done very wel Fortune to leaue me nothing but my cloake. Another, called *Anaxarchus*, when as *Nicocreon* the tyrant commanded hee ſhould bee beaten ro death in a mortar, ſpake thus to the executioner; Beat and bray as long as thou wilt *Anaxarchus* his bag or ſachell (ſo he called his owne body) but *Anaxarchus* thou canſt not touch. Yet theſe making ſo ſmall reckoning of their goods and body, ſet their minde notwithſtanding at a high rate. The minde of a man, is himſelfe, ſay they. Hence it is that *Iulius Cæſar*, when *Amyclas* the Pilot was greatly afraid of the tempeſt, ſpake to him thus, what meaneſt thou to feare, baſe fellow, doſt thou not

Bene facis fortuna cum ad pallium nos compellis

Mens cuiuſque is eſt quiſque.

know thou carriest *Cæsar* with thee? As if he should say, *Cæsars* body may well be drowned, as any other mans may, but his minde, his magnanimitie, his valour, his fortitude can neuer bee drowned. Thus farre went Philosophy; but Diuinity goeth a degree further. For Philosophy defineth Him, that is a man, by his reason, and the morall vertues of the minde: But Diuinitie defineth a Christian man by his faith and his coniunction thereby with Christ. Excellently saith Saint *Austen*: Whence comes it that the soule dyeth? Because faith is not in it. Whence that the body dyeth? Because a soule is not in it. Therefore the soule of thy soule is faith. So that if we would know what is a faithfull man, wee must define Him, not by his naturall soule, as he is reasonable, but by the soule of his soule, which is his faith. And when we easily answer the obiection, that a flood may come neere a faithfull mans goods, neere his body, neer his reasonable soule, but to his faith, that is, to Him, it can neuer come neere. For if you speake of the life and essence of him, that it is faith the Prophet also witnesseth; *The* *iust* *shal*

Cæsarem vehis.

Tract. 49. in Iohan. Vnde mors in anima? quia non est fides. Vnde mors in corpore? quia non est ibi anima. Ergo animæ tuæ anima fides est.

ſhall liue by faith. And the Apoſtle, *Now I liue not, but Chriſt liueth in me; but that I liue, I liue by faith in the Sonne of God, who loued mee, and gaue himſelfe for mee.* And he that was wiſer then all the Philoſophers, determineth this point thus; The ſumme of this matter when ye haue heard all, is this; *Feare God, and keepe his commandements; for this is all of man.* All of man, what's that? All of man which will hold out againſt all floods of many waters: For the goods of man may be gotten away by forged cauillation: the body of man may be weakened by ſickneſſe: the ſoule of man and the faculties thereof, as memory, wit, and ſuch like, may be impaired by age, but faith in Chriſt, the feare of God, a care to keepe his Commandements, is all of man, which no floods, either in life or in death can ouer-whelme. All of man wherein man ought to employ himſelfe while hee is aliue, and without which, man is but vanity when he is dead; but with which, man both in life and death is moſt bleſſed. For if this be the ſumme of all, then of any thing but this there is no reckoning at all to be made. *I haue*

Abakuck. Gal. 2 20.

Eccleſ. 12, 23.

Matth. 16. 18. *prayed for thee*, saith our Sauiour, *that thy faith should not faile, and the gates of hell shall not prevaile against thee.* Cant. 8. 7. *For loue is strong as death: zealousie is cruell as the grave: the coales thereof are fiery coales, and a vehement flame.* Much water cannot quench loue; neither can the floods drowne it. Rom. 8. Euen as *Paul* also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell nor the flood-gates of many waters can preuaile against him; *Surely in the flood of many waters they shall not come neer him.*

In the last place must be considered the asseueration, *Surely*. For if both liuing and dying my felicity bee most certaine in Christ, & yet I know not so much, what comfort can I gather thereby? Now in all aduersities this is my greatest ioy, that the fauor of God which is most constant in it selfe, is fully assured also to me. For I know that my Redeemer liueth. And I be iudged, I know I shall be found righteous. And I know whom I haue beleeued, and I am sure. In one word, I am

Sure

Surely perſwaded, that neither life, nor death, nor any thing elſe can ſeparate vs from Chriſt. Nay, in all the flood of waters we ſhall be more then conquerours. They ſhal not come neere to conquer vs: But rather we ſhall conquer them. Yea, that which is ſtrangeſt of all, Surely we ſhall be more then conquerors ouer thé. *Though an hoaſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in it.* Not in him, as it is ill tranſlated in the Engliſh, but in it; that is, In the very warre it ſelfe. I will not feare. Nay I will be of good hope. Yea, Surely in the very warre will I hope and truſt. For euen as a building made archwiſe, the more weight is laid vpon it, the more ſtrong ſtill it is: ſo the more force and ſtrength is brought againſt mee, the greater triumph and victorie I ſhall haue. *Therefore I will not bee afraid of tenne thouſand of the people, that haue ſet themſelues againſt mee round about: For a thouſand of them ſhall fall at my ſide, and tenne thouſand at my right hand, but they ſhall not com: neare mee.* The Arke in the flood was not drowned, as

Rom. 8. 37.

Pſal. 27. 3.

Pſal. 3. 7.

Gen. 7. 18

other things were, but floated vpon the waters. Yea, the higher the waters encreased, the higher Surely for that did the Arke still arise. Likewise the red sea did
Exod. 14. 22. not hinder the Israelites passage, but opened an easie way to them. Yea, Surely it was moreouer as a wall to backe them against all their enemies. The
Iam. 1. 2. words of Saint *Iames* are very plaine, *My brethren, count it exceeding ioy when you fall into diuers temptations.* Tentation of it selfe doth vexe and disquiet a man. But to the godly it is a ioy. As we read else-where, That they which are iustified by faith haue peace, nay, haue
Rom. 5. easie accesse to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinary; but Surely exceeding ioy raiseth vp the amplification as high as may be. Whereunto Saint *Paul* also accordeth; *We are afflicted on euery side, yet wee are not in distresse: in pouerty, but not ouercome of pouerty; we are persecuted, but not forsaken; cast downe, but we perish not.* Here he proueth directly, that the flood commeth
2 Cor. 4. 9. not neere the faithfull. But where is the Surely? It followeth in the same Epistle;

As

As dying, and behold we liue: as chaſtened, and yet not killed: as ſorrowing, and alwayes reioycing: as poore, and yet making others rich: as hauing nothing, and yet poſſeſſing all things. O the ſecurity and felicity of the faithfull! For his faith maketh life of death; ioy of ſorrow; riches of pouerty. What ſhall I ſay more? or what would you haue me ſay more, then as the Apoſtle ſaies? It makes all things of nothing. *As hauing nothing*, ſayes he, *and yet poſſeſſing all things.* But the ſpeciall thing to be noted in this ſentence is, *As dying, and behold we liue.* For they import, that death is no death, but as it were death, an image, or a ſhadow of death: being indeed life, and ſurely a better life, and more immortall then we had here. Therfore he ſayes, Behold we liue: to ſhew, that by death the faithfull liue a life wherin there is ſome great ſpecialty and excellency worthy indeed to be beholded and regarded. As if hee ſhould ſay, Behold we liue. Behold wee liue a more happy life, then euer we liued in our life. Saint *Auguſtine* often commendeth the ſaying of his maſter, Saint *Ambroſe*, when he was ready to dye. Speaking to

2 Cor. 6. 10.

Non ita vixi inter vos, vt me pudeat viuere: nec mori timeo, quia bonum dominum habemus Pontius in fine vitæ eius.

Stilico and others about his bed; I haue not liued so among you, saith he, that I am ashamed to liue longer if it please God: and yet againe I am not afraid to dye, because wee haue a good Lord. Hee doth not say, Mine owne goodnesse puts me out of feare, but Gods goodnesse. This goodnesse of God makes mee quiet in my conscience, and secure in soule, ready to embrace death whensoeuer it commeth. Wherefore Surely is fitly added. For afflictions as waters doe not ouercome the faithfull. Nay they come not neere him. But contrariwise the faithfull conquereth afflictions. Yea Surely he is in them all more then a conquerour. In warre he is not afraid: rather he greatly hopeth. And Surely euen in the very warre he hopeth. The flood of waters commeth not neere to drowne the Arke, but lift it vp: And so much higher Surely the Arke still riseth, as the flood riseth. The sea stayeth not the Isralites passage, it is a dry land for them to march on. As a wall moreouer to backe them from all their enemies. Tentation not onely is no matter of sorrow, but also on the other side of ioy, and Surely of

great

great ioy. Death is no death, but a life, and Surely ſuch a life, as onely of it wee may ſay, Behold we liue. So happy both in life and death is the faithfull man: *Surely in the flood of many waters, they ſhall not come neere him.*

To conclude then; No calamitie or aduerſity can poſſibly diſſeuer that coniunction which faith maketh of euerie godly man with Chriſt. For feeling the remiſſion of his ſinnes aſſured and ſealed vnto him, hee contemneth not onely the workes of the world, and diſmayments of his conſcience, but euen the very feares and terrours of death. This our deare brother Maſter *Edward Liuely*, who now reſteth in the Lord, lead a life which in a manner was nothing elſe but a continuall flood of many waters. Neuer out of ſuits of law, neuer-ceaſing diſquieters of his ſtudie. His goods diſtrained, and his cattell driuen off his ground, as *Iobs* was. His deare wife being not ſo well able to beare ſo great a flood as he, euen for very ſorrow preſently dyed. A lamentable and ruefull caſe. So many children to hang vpon his hand, for which hee had neuer main-

maintenance, neither yet now had stay, his wife being gone. Well, but that sorrowfull time was blowne ouer. Hee was appointed to bee one of the chiefest Translators. And as soone as it was knowne how farre in this trauell hee did more than any of the rest, he was very well prouided for in respect of liuing. For which my L. his Grace of Canterbury now liuing, is much to be reuerenced and honoured. But being so well to passe both for himselfe and for his children, suddenly he fell sicke. Hee was taken with an Ague and a Squinsey both together. And the more vsuall that was, the lesse dangerous was this accounted, but the euent shewes the contrary. For the Squinsey being both by himselfe and his friends not greatly regarded, within foure dayes tooke away his life. These were many waters, and diuers tribulations. Besides a thousand more, which I cannot now stand to repeat. Yet he carried himselfe so in life and death, as these waters seemed not once to come neere him. Hee was professour of the Hebrew tongue in this Vniuersitie thirty yeares. (As his father

in

in law, D. *Larkyn*, had beene professour of Physick fiue or six and thirty yeares.) Which tongue, howsoeuer some account of it, yet ought to be preferred before all the rest. For it is the ancientest, the shortest, the plaineſt of all. A great part of wisdome, as *Plato* sheweth, is in the knowledge of true Etymologies. These in other tongues are vncertaine, in this taking out of the naturall qualities of euery thing that is named. Insomuch as when any man hath found the Hebrew Etymologie, then hee needs seeke no further. Besides, all the Scripture written before the birth of Christ, except a few Chapters of *Daniel* and *Ezra*, were written in Hebrew. And the Rabbines themselues, though they haue no small number of fables and lyes in them, yet diuers things they haue, notwithstanding, fit for the opening of the old Testament. Therefore though a man cannot read the Rabbines, yet vnlesse hee can vnderstand handsomely well the Hebrew text, hee is counted but a maimed, or as it were but halfe a Diuine, especially in this learned age. Lastly, diuers learned men are of opinion, to

In Cratylo.

to whom I very willingly assent, that the holy tongue which was spoken in Paradise, shal be eternally vsed in the heauenly Paradise, where the Saints shall euer extoll and praise God. But this worthy professor deceased, got him great credit, as well by the continuance, as by the holinesse of his profession. For hee was not a professor for one or two yeares, as others are, but full thirty yeares together. *Nathan Cytreus* writeth, that in Prage, an Vniuersitie of Bohemia, where *Iohn Hus*, and *Hierome* of Prage professed, that they that haue continued professors for the space of twenty yeares together, are created Earles and Dukes both together. And therefore their stile is to bee called *Illustres*, whereas they which are singly and simply but onely either Earles or Dukes, are called *Spectabiles*. Neither maketh it any matter that they haue no reuenewes to maintaine Earldomes or Dukedomes. For they haue the title notwithstanding euen as Suffragans haue of Bishops. Our good brother hauing no such profit or dignity propounded vnto him, but contenting himselfe with his stipend, spent halfe his life in this

In Itineratio pag. 444.

this place: For he was vpon threescore yeares old when hee dyed. He wrote a booke of Annotations vpon the first fiue small Prophets, dedicated to that great patron of learning, and learned men, Sir *Francis Walsingham*. Wherin diuers speeches and phrases of the Prophets are compared with the like in Poets & Orators both Greeke and Latin, and many notes neither vnpleasant nor vnprofitable to be read, are set out of the Rabbins. But in mine opinion he tooke greatest pains in his Chronologie, which he dedicated to Doctor *Iohn Whitgift*, the Reuerend late Arch-bishop of Canterbury. This booke indeed is full of hidden learning, and sheweth infinite reading in stories. I asked him within this little while, whether he had written no more books: Hee told mee hee had, but printed no more, because he had no time to peruse and perfect them for other businesse. Now by businesse he meant, I weene, especially his study & care to performe well his taske in the translation. Wherein how excellently he was imployed, all they can witnesse who were ioyned with him in that labour. For though they be

the

the verie flower of the Vniuersity for the knowledge of the tongues, yet they will not be ashamed to confesse, that no one was of their companie, if not by other respects, yet at leastwise for long experience and exercise in this kinde, was to be compared with him. For indeed hee was so desirous that this businesse begunne by the commandement of our most gracious Soueraigne King *Iames*, should bee brought to a happy end, that oftentimes in many mens hearings, hee protested he had rather dye, then be any way negligent herein: Which as some thinke by all likelihood came indeed so to passe. To wit, That too earnest studie and paines about the Translation, hastened his death, and brought it on sooner. Now as hee liued so, in his profession, in his writings, in his translating, as though all the floods of many waters had neuer comn' neere him: euen so also he dyed. During the short time of his sickenesse, hee carried himselfe, as alwayes before, humbly, mildly, quietly, constantly. One of his louing friends standing by his bed, and saying, M. *Liuely*, I pray God you may

haue

haue patience, and hope, and especially faith vnto the end. Hee lifting vp his hands, said heartily and cheerefully, Amen. Little he vsed to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedy end of him, as the Apoplexy did of the good Emperour *Valentinian*, yet how could any death bee sudden to him, whose whole life was nothing else but a meditation of death, and whom the Lord whensoeuer hee came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world. He lined blessedly, he dyed blessedly in the Lord. Rather, you Reuerend and Learned Vniuersity-men, lament for this, that you haue lost so famous a Professour, and so worthy a Writer. Lament you Translators, being now deprived of him, who no lesse by his owne merit and desert, then by the priuilege of his place, was to order and ouersee all your trauels. Lament you poore orphans, eleuen poore children of you, which hee left behinde him, as Christ ascending left eleuen Disciples, bereaued of your kind and deare Father,

Father, deſtitute of neceſſaries for your maintenance, to ſeeke of all helpe and meanes, but onely (as poore folks vſe to ſpeake) ſuch as God and good friends ſhall prouide. Lament, lament all of you of the Towne as well as of the Vniuerſity, becauſe our Schoole hath loſt ſuch a ſingular ornament of this age, becauſe our Churches haue loſt ſuch a faithfull and ſincere ſeruant of Chriſt. Queſtionleſſe, as it ſhould ſeeme by the taking away of this man, Almighty God is greatly angry with vs all for our ſins. Chriſt Ieſus our Mr. as though he meant no more to care for vs, ſeems to lye faſt aſleep in the ſhip, while we moſt miſerably in the flood of many waters are turmoiled and toſſed. Wherefore let vs in time cry aloud, and awake him with our prayers. Or rather indeed he is not aſleepe, but awake already. We haue awaked him, not with our prayers, but with our ſinnes. Our ſinnes haue cried vp to heauen. And the Lord being awaked, as a Gyant comes forth againſt vs, and as a mighty man refreſhed with wine. For not onely thoſe are waters which are in the channell, or in the ſea, but as waters are here vnder-

vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, and affrighted vs at noone day; which raged on the South side, and anon after on the North side of the Towne. It was but a few mens losse, but it was all mens warning. And what? Shall we make nothing of this, that one kind of disease deuoureth vp the Townsmen, another the Schollers? This is how the teuthcourse of Schollers, which within this moneth hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two Schollers haue dyed in a whole yeare out of all Colledges, it hath beene accounted a great matter. This and such like grieuous iudgments, beloued, doe plainely declare, that the Lord being awaked with the cry of our sinnes, is grieuously displeased and offended at vs. Wherefore let vs yet now at the length in the name of God, rowse vp our selues, and awake out of our deadly sinnes. Let this that our holy brother did so suddenly in a manner fall asleepe, be a loud *O yes*, as it were, to awake vs all. Let euery one of vs amend one,

iudge one, accuſe one, condemne one, that wee bee not all condemned of the Lord. Let euery one of vs I beſeech you cry vp to heauen for mercy, and ſay with *Dauid*, *I haue ſinned, and done wickedly.* Or with *Ionas*, *Take mee, for I know that for my ſake this great tempeſt is vpon you.* Then our moſt mercifull Father ſhall bleſſe vs all, as hee hath done this holy Saint, both in our life, and in our death, by the pardoning of our offences, and couering all our ſinnes, with the bowels and blood of Chriſt. And though in this world we be euer ſubiect to a flood of many waters, yet hee ſhall draw vs ſtill out of many waters, as he did *Moſes*. Surely in the flood of many waters, no more then they did to *Ionas*, they ſhall not come neere vs. Neither onely ſhall wee bee ſafe in the flood of death, but alſo in the flood of the day of iudgement: For that alſo is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the daye of *Noah*, ſo ſhall it bee at the commin of the ſonne of man. In the firſt floo they which had not an Arke, ranne v to the tops of houſes, to the tops o

tree

trees, to the tops of mountaines; becauſe they deſired to hold vp their heads aboue the ſtill riſing raging water. In the ſecond, they which are not found in Chriſt, ſhall ſay to the mountaines, Fall vpon vs: and to the caues, Couer vs, and hide vs from the wrath of the Lambe. Then they ſhall be glad to creepe into euery hole and corner, that they may auoyd the burning of fire. But wee that confeſſe our ſinnes, and forſake the ſame, ſhall lift our heads to no other mountaine, but to Chriſt from whom commeth our ſaluation: wee ſhall deſire to be couered with no other rocke, but only with that out of which came the blood and water of life. For neuer did *Noahs* flood ſo cleane waſh away al wicked men from the face of the earth, as the blood of Chriſt ſhall purge vs from all our ſinnes, and preſent vs blameleſſe before the face of our Father, onely if wee bee faithfull vnto death: For then the next thing is felicity, and the crowne of life. Which God for his mercy ſake grant vs all, that as wee make no doubt, but this our holy brother now triumpheth with Chriſt, ſo all and euery one

of vs, after we haue waded through this world as a flood of many waters, may inherit that kingdome of glory, which our louing Lord Iesus hath purchased for vs with his deare blood: to whom with the Father, and the Holy Ghost, bee all honour and glory, now and for euermore: *Amen.*

A SERMON Preached at *White-hall* before the King, on tuesday after *Lo-Sunday*. 1604.

2 COR. 3. 18.

But all we, with open face, behold as in a glasse the glory of the Lord, and are transformed into the same image, from glory to glory, as by the Spirit of the Lord.



THe old Testament, and the new Testament, in summe & substance are al one. Christ Iesus the very sum and substance of them both in himselfe is one and the same, yesterday, & to day, & for euer.

Thoſe myſticall wheeles, which [a] *Ezekiel* ſees in a viſion, are one within another. After the ſame ſort, there is Goſpell in the Law, and there is Law in the Goſpell. One wheele is within another: one Teſtament is within another. For neither is the Law ſo full of threatnings, but that it hath ſome comforts in it: neither is the Goſpell ſo full of comforts, but that it hath ſome threatnings in it. So that the Law is nothing elſe but a threatning Goſpell; and the Goſpell is nothing elſe but a comfortable Law. The two Cherubims [b], which ſhadow the mercy-ſeat, haue their faces one toward another. In like manner, the two Teſtaments which ſhadow out Chriſt the true mercy-ſeat vnto vs, haue their faces one toward another. For the old Teſtament looketh forward toward the new, which is come: and the new Teſtament looketh backward toward the old, which is paſt. Thoſe glorious Seraphims [c] which ſing *Holy, Holy, Holy*, doe call to one another. So the Law and the Goſpell, lauding him alone, which is the holy one of God, doe call to one another. *Behold the Lambe of God, which taketh away th*

a Ezek. 1. 16.

b Exod. 25. 20

c Eſa. 6. 3.

the sinnes of the world. There the Law cals to the Gospell, when *Iohn* commends Christ. Among them that haue beene borne of women, there hath not risen a greater than the Baptist. Here on the other side, the Gospell calls to the Law, when Christ commends *Iohn*. Whereupon also commending his Spouse [d], hee sayes, *Thy two breasts are like two young Roes, that are twins, feeding among the lillies.* The two breasts of the Church are the two Testaments; out of which we that are the children of the Church, suck the pure milke of the Word of God. These Testaments feed among the lillies. Because they treat and discourse especiallly of Christ, who sayes, I *am the Lilly of the valleyes.* These Testaments also are like two young Roes, that are twins. Because twins, (as wee read of *Hippocrates* twins) when they goe, they goe together; when they feed, they feed together. And after the same fashion, the two Testaments, being the two breasts of the Church, goe together, and feed together, like two young Roes that are twins, feeding among the Lillies. The Prophet *Zacharie* [e] sees in a vision, two olive

[d] Cant. 4. 5.

[e] Zach. 4. 12.

oliue trees which through two golden pipes empty themselues into the golden Candlesticke. This golden Candlesticke shining continually, and giuing light to euery one that came into the Tabernacle was a figure of that light which lighteneth euery one that commeth into the world. And euen as the light of that candlesticke, was alwayes maintained only with the oyle, which dropping from the oline trees, and distilling through the golden pipes, was conueyed into it: so, Christ shineth in our hearts, only by the light of his Word; and the two Testaments, are, as it were, two golden pipes, flowing forth, and streaming both together, whereby the oyle of all gladnesse and goodnesse is powred into vs. Wherfore, it is manifest, that the old Testament, and the new Testament, as *Ezechiels* wheeles, are one within another. Yea moreouer, as those Cherubins, they looke one toward another: as those Seraphims, they sing one to another: as those young Roes, they feede both together: as those golden pipes, they flow forth both together. And therefore, as there are two Cherubims, and yet but one obiect

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that they both looke vpon, which is the Mercy-seat; as there are two Seraphims, and yet but one song that they both sing, which is the Holy; as there are two roes, and yet but one food that they both feede vpon, which is the Lillie; as there are two pipes, and yet but one vessell that they both flow into, which is the golden Candlesticke; so, there are two Testaments, and yet but one summe and substance of them both, which is Christ. Christ the onely Mercy-seat; the onely Holy; the onely Lillie; the onely golden Candlesticke.

But now, though these two Testaments agree together thus in Christ, whom S. *Paul* calleth, Ἀνακεφαλαίωσιν, the recapitulation, or the abridgement of them both; yet, if it will please you to consider the diuers dispensation of them, you shall in this whole verse obserue six differences betweene them. And euery difference is dignity. Euery difference of the Gospell from the law, is a dignitie of the Gospell aboue the Law.

The first difference is in these words, *But all we.* In the time of the old Testament very few did behold the glory of the

the Lord. When the Law was giuen, only *Moſes* might come vp to the top of the mount, all the people ſtood below. Which cuſtome continued euen vntill the comming of Chriſt. For when incenſe was offered, [a] onely *Zachary* went into the Temple, all the multitude ſtood without. But ſuppoſe more men then *Moſes* or *Zachary* did at that time behold the glory of the Lord, yet certainly more Nations then the Iewes did not behold it, The Iewes onely were Gods peculiar people: As for the Gentiles they were ſuffered to walke in their owne wayes. *The Lord ſhewed his Word vnto Iacob, his Statutes and Ordinances vnto Iſrael. He dealt not ſo with any other Nation, neither had the heathen knowledge of his Law*: which likewiſe continued euen vntil the comming of Chriſt. For when a woman of Canaan cryed ſo to our Saniour, ſaying, *Haue mercy on me*; hee anſwered her, *I am not ſent but to the loſt ſheepe of the houſe of Iſrael.* Yea, not onely hee himſelfe denyed mercy to the Gentiles, but alſo hee charged his Diſciples for a time to ſhew no mercy on them *Goe not into the way of the Gentils*, ſayes hee [b], and

a Luk. 1. 10.

b Mat. 10. 5.

and into the Cities of the Samaritans enter ye not: but goe rather to the lost sheepe of the house of Israel. So that it was but one man onely among all the people, namely, *Moses*, or *Zachary*: or, to take it at the very highest, it was but one people onely among all Nations; namely, the Iewes, or the Israelites, which did in the time of the old Testament behold the glory of the Lord.

But all we, now *all we*, with open face behold as in a glasse the glorie of the Lord. Then, they did sing [c] *Notus in Iudæa Deus, In Iewry is God knowne, his name is great in Israel.* But now we sing, [d] *Landate Dominum omnes gentes; O praise the Lord* all *ye heathen, praise him* all *yee Nations.* Then, no vncircumcised stranger might eat the Passeouer, [e] only those might eat it which were borne in the Land. But now, *all* wee that are otherwise strangers from the Commonwealth of Israel haue an altar [f], and being circumcised with Circumcision made without hands, wee may *all* of vs eat the Easter-lambe, which hath bin slaine for vs. Then, the name of Christ was as an oyntment kept close in an alabaster box, the

c Psal. 76.

d Psal. 117.

e Exod. 12. 45

f Heb. 13. 10. προμεμιηνυ χὰν τὴ τῶν ἐ.νᾶν σώτηρεαν
Vide Theod in Exod. quest 24.

the sauour whereof perfumed onely a part of the house. But now, it is as an oyntment powred out g, the sweet smell whereof perfumeth *all* the house of God. Then, the doctrin of saluation was preached onely in the places of Palestina, which was but a corner of the world. But now it is, as it were, proclaimed vpon the tops of houses h, and published ouer *al* the whole earth. Then, only the asse vsed to the yoake, the Iew vsed to the yoake of the Law, was brought vnto Christ. But now, he hath ridden into Ierusalem, vpon the asses foale i, and he hath made all the Gentils, which were before like vntamed colts, tractable, and obedient, and seruiceable to himselfe. Then, onely naturall branches, which were the Iewes, did by faith take root downward, and by charitie beare fruit vpward. But now, wild branches are grafted into the right oline tree k, and *all* the Gentiles are incorporated into the body of Christ.

Therefore that is now most true which our Sauiour saies concerning his Church, l *The Queenes and the Concubines haue prayſed her.* The Queenes are the Iewes, whom Christ of old had espoused to him-

g Vnguentum effusum. Cant. 1. 2. Christi nomen ante eius aduentum in Israel populo quasi in vase aliquo claudebatur. Amb

h Luk. 12. 3.

i Matth. 21. 7.

k Rom. 11. 17.

l Can. 6. 8.

himselfe. The Concubines are the Gentiles; which though heretofore they haue run a whoring after strange gods, as the Prophet speaketh, yet now they are faithfull vnto Christ. So that not onely the Queenes, but also the Concubines prayse the Church; yea, *all* generations doe call her blessed. Which is the cause why *Salomon* also had three hundred Queens, and seuen hundred Concubins[m]. Not so much to satisfie his owne fancy, as to signifie Gods pleasure: Namely, that there should bee seuen in the time of the Gospell, to three in the time of the Law; seuen to three, which should loue the true *Salomon* Christ Iesus. And that, not onely three hundred persons among the Iewes, but also seuen hundred Nations among the Gentiles, yea *all* the Nations of the earth, should at length bee ioyned to Christ. Now *Salomon*, not onely by the multitude of his Concubines (and likewise by marrying *Pharaohs* daughter) did foreshew the calling of the Gentiles; but much more [n] by requesting *Hiram*, King of Tyrus, to helpe him build the Temple. For none but Israelites did meddle with building the

m 1 Reg. 11. 3.

n 1 Reg. 5. 1.

the Tabernacle; whereas Sidonians, and diuers other Gentiles, did helpe to build the Temple. Which did mystically insinuate a further thing: To wit, that though the Synagogue of the Iewes did consist onely of Israelites, yet the Sidonians, and all other Nations, should one day come together, and put-too their helping hand, to edifie and build vp the Church of Christ: Euen as the Father of *Salomon* propheſied of it long before, o *The Kings of Tarſis and the Iſles ſhall giue preſents, the Kings of Arabia and Saba ſhall bring gifts.* All *people ſhall fall downe before him*, all *nations ſhall doe him ſeruice.* Wee read p that the Israelites remoued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and ſeuenty palme trees. All the while they were in Marah, which ſignifieth bitterneſſe, they ſaw no fountaine, no palme tree. But when they came to Elim, which ſignifieth Rams, then they found twelue fountaines, and ſeuenty palme trees. This iourney of the Israelites did intimate thus much; That the Church of Christ ſhould neuer leaue iourneying on forward, till it came

o Pſal 72. 10. Vide Ambr. de voca. gen. l. 2 c. 1. & Cyryl. contra Iulianum. lib. 8.

p Num 33, 9.

came from Marah to Elim: That is, from the Iewes, whose mouthes are full of cursing and bitternesse, to the Gentiles, which are the true flocke and sheepfold of Christ. Here, the Church findeth twelue fountaines, and seuenty palme trees; q twelue Apostles, and seuentie Disciples. Which twelue Apostles, as twelue fountaines, haue flowed more generally ouer the face of *all* the earth to renew it, then *Noahs* flood did to destroy it. And the seuenty Disciples, as seuenty palme trees, haue flourished and spread themselues ouer *all* the world, so that as the Psalmist speaketh, r *The hils are couered with the shadow of them, and the boughs thereof are like the goodly Cedar trees.* Almighty God commanded *Moses* to make twelue cakes, which should bee set continually vpon the Table of Shewbread, yet so as they should bee changed euery Sabbath day s. These twelue cakes did prefigure the twelue Apostles t, and all those Disciples of Christ, which continually *shew* to his people the *bread* of life; that is, the Word of God. Now these twelue cakes are changed, when as the twelue fountaines and

q Non dubium quin de duodecim apostolis sermo sit, de quorum fontibus deriuatæ aquæ, totius mundi siccitatem rigant. Hiero. Epist. ad Fabiolum, M. 6.

r Psal. 80. 10.

s Leuit. 24. 8.

t Beda de Taber. l. 1. c. 7.

and the seuenty palme trees, are changed into twelue Apostles and seuenty Disciples. That so, Gods promise to his Church may be fulfilled, which is this, [u] *In stead of thy fathers thou shalt haue children, whom thou maist make Princes in all lands.* As if in other words hee should haue said, Thy shewbread shall be changed. For instead of thy twelue fountains, and thy seuenty palme trees, thou shalt haue twelue Apostles, and seuenty Disciples, whom thou maist make Princes in *all* lands. To this mysterie of the twelue fountaines, is answerable that which is written of the twelue Oxen [x]. The molten sea did stand vpon twelue Oxen, whereof three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East. The great Caldron was called a molten sea, because it did foreshew the depth of the twelue Apostles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine sea. This sea did stand vpon twelue Oxen; that is, as Saint *Paul* doth interpret it [y], vpon twelue Apostles. Which in that they

u Psal. 45. 17. Constitues eos principes super omnem terram. De Apostolis dictum est. Vtique & de nobis, qui loca Apostolorum minoribus reuera meritis, sed maioribus consolationibus obtinemus. Armilsus in ser. in Conc. Teronens. pag. 65.

x 2 Chro. 4. 4.

y 1 Cor. 9. 10. Duodecim boues, duodecim Apostoli sunt. Beda de temp. Salom. c. 10.

they looked foure wayes, East, West, North, and South, they did teach all Nations [z]. And in that they looked three and three together, they did represent the blessed Trinity. Not onely teaching *all* Nations, but also in that sea of water baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Wherefore, though the two Kine which carried the Arke, wherein were the Tables of the Law, went straight, and kept one path, turning neither to the right hand, nor to the left [a]; Yet these twelue Oxen which carried the molten sea, signifying the doctrine of the Gospell went not straight, neither kept one path, but turned into the way of the Gentiles; yea, they looked all manner of wayes, East, West, North, and South. And those two Kine stood still and lowed no more, when they came to the field of *Iosua*, dwelling in Bethshemesh; that is, in the house of the Sunne. To note, that all the Kine, and Calues, and Sacrifices, and Ceremonies of the old Law were to cease and stand still, when they came to Iesus, which is the true *Iosua*; dwelling in heauen,

z Potest intelligi quod quatuor facies rotæ habeat, propter hoc quod scriptura sacra per gratiam prædicationis extensa in quatuor mundi partes innotuit. Greg. in Ezech Hom. 1.

a 1 Sam. 6, 12.

heauen, which is the true Bethshemesh. But these twelue Oxen, were so farre from leauing off, either to goe, or to low, when they came to Christ, that euen then they went much faster, and lowed much lowder; so that now their sound is gone out into *all* lands, and their words into the ends of the world, and in them hath God set Bethshemesh; that is, a house or Tabernacle for the Sunne. Therfore as the materiall sunne, through the twelue signes in the Zodiacke, goeth forth from the vttermost parts of the heauen, and runneth about to the end of it againe [a]: in like sort, the spirituall Sonne of Righteousnesse, by the twelue Apostles, as by twelue signes, hath beene borne round about the world, that hee might bee not onely the glory of his people Israel, but also a light to lighten the Gentiles, and that all, *all* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, [b] *My sister, my Spouse is as a garden enclosed, and as a fountaine sealed vp.* For as Saint *Hierome* writeth [c], the whole Countrey of Iewry where the Iewes dwelt, lying betweene

a Psal. 19. 6.

b Cant. 4. 12.

c Terra à Dan vsque Beersabee vix centum sexaginta millium in longum spacio tenditur. Ep. ad Dard.

betweene Dan and Beersabee, was scarce an hundred and threescore mile long. So that it might well bee likened to a garden inclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned into a springing Well, since the twelue fountaines haue flowed ouer *all* the earth: and, this enclosed garden hath beene turned into an open field, since the twelue Oxen haue plowed the field of all the world. Therefore now Christ saith of himselfe, [d] *I am a flower of the field.* And so likewise to his Spouse, [e] *Come my Well-beloued, let vs goe forth into the field, let vs remaine in the villages.* For though before his passion hee was apprehended in a garden, yet at his passion he was crucified without the gate [f]. To signifie, that he would be, not onely a garden-flower, but also a field-flower; and that hee would remaine, not onely for the saluation of the Iewes within the Cities of Ierusalem, but also for the saluation of the Gentiles without the gate of the City, in *all* the villages round about. *Nabuchadnezzar* [g] saw in a vision a stone cut without hands, which became a great mountaine, and filled *all*

d Cant. 2. 1. Ego sum flos campi.

e Cant. 7. 11.

f Heb. 13. 12.

g Dan. 2. 35.

the whole earth. This ſtone cut without hands, is Chriſt begotten of a pure Virgin, without the companie of man. Who was indeede a verie little ſtone, or, as I may ſay, but a ſparke at the firſt. Wherefore the Iewes for his pouertie and humilitie deſpiſed and refuſed him. But now this poore *little* ſtone which the Builders refuſed, is become the head ſtone in the corner, and it is made a great mountaine, which filleth *all* the whole earth. According to the propheſie of *Eſay*; [h] *It ſhall be in the laſt dayes, that the mountaine of the houſe of the Lord ſhall bee prepared in the toppe of the mountaines, and ſhall bee exalted aboue the hils, and* all *Nation. ſhall flow vnto it.* So that Chriſt, which is the head corner-ſtone, may bee fitly called the ſecond *Adam*. The Greeke letters of which name, as *S. Cyprian* [i] writeth, doe ſeuerally ſignifie all the quarters of the earth. A. Ανατολὴ, the East: Δ. Δύσις, the Weſt: A. againe, Αρκτος, the North: M Μεσημβρία, the South. According to the promiſe of God vnto *Abraham*, [k] *Thy ſeed ſhall bee as the duſt of the earth*: (that is, as the firſt *Adam* was made of the duſt of the earth:

h Cap. 2 v. 2.

i Oportuit vt ex quatuor cardinibus orbis terræ nomen inte portaret Adam. Tract. de Sina & Sion. initio.

k Gen. 28. 14.

ſo

so thy seed, which is Christ the second *Adam*, shall be dispersed as dust ouer all the earth.) *Thy seed shall be as the dust of the earth; and thou shalt spread abroad* (as a great mountaine) *to the East, and to the West, and to the North, and to the South; and in thee, and in thy seed, shall* all *the families of the earth bee blessed.* The Iewish Synagogue speaketh in this sort, l *My soule troubleth me, for the Chariots of Aminadab. Aminadab* signifieth a willing or an obedient people. Such are the faithfull Gentiles: Of whom God saith, m *A people which I haue not knowne shall serue mee: As soone as they heare of mee they shall obey mee. But the strange children shal dissemble with me. The strange children shall faile, and bee afraid out of their prisons.* Though God haue beene a louing father to the Iewes, yet they dissemble, and are strange children to him. Contrariwise, though God haue not knowne the Gentiles, yet they doe know and serue him. Therefore the obstinate Iewes repining and grudging that the Gentiles are called, say euery one of them, *Anima mea conturbauit me*, My soule troubleth mee, thorough

l Can. 6.11. Anima mea conturbauit me, propter quadrigas Aminadab.

m Psa. 18.44.

enuy, malice, blindneſſe, and diſobedience. Becauſe they faile, and are afraid out of their priſons. On the other ſide, the obedient Gentiles, being called to this liberty of the ſonnes of God, lye not in any priſons, but ride in the Chariots of Aminadab. Becauſe, as ſoone as they heare of God, they willingly obey him. Which is implyed, in that a man of Cyrene, named *Simon* [n], did carry the Croſſe of Chriſt. A man of Cyrene, is a Gentile: *Simon* ſignifieth hearing and obeying. Therefore, a man of Cyrene named *Simon* carrying the croſſe, is a faithfull Gentile, which as ſoone as he heareth of God, doth willingly obey him. *For now God hath perſwaded Iapheth to dwell in the tents of Shem* [o]. That is, he hath perſwaded the Gentiles comming of Iapheth, to embrace that obedience vnto Chriſt which the Iewes comming of Shem haue refuſed. This is the reaſon, why the Hebrew Scriptures are tranſlated into Greeke, and Latine, and *all* other languages. To ſhew, that *Iapheth* doth now dwell in the tents of *Shem*. And that thoſe Oracles, which before were appropriated to the Iewes [p], are

n Mat. 27.32. Vt talifacto præſignaretur gentium fides. Leo de Paſ do. ſ. 8.

o Gen. 9.27.

p Rom 3. 2.

are now imparted vnto *all* the Gentiles. So that the prophesie of the Patriarke *Iacob* is now fulfilled, who saith, q *Nephthalie shall bee as a Hind let loose, giuing goodly words.* For Christ did first preach in the land of Nepthaly among the Iewes r. But seeing the Iewes would not obey him, therefore hee hath turned to the Gentiles s. And so Nepthaly is as a Hind let loose, giuing goodly words. Because Christ, who first Preached in Nepthalie, is not now any longer in prison among the Iewes; but, as a Hind let loose, leaping by the mountaines, and skipping by the hils t, so hee hath runne swiftly ouer *all* the world u; and with his goodly words, with his gracious words hee hath perswaded *Iapheth* and all the Gentiles, to dwell in the tents of *Shem*, and to ride in the Chariots of *Aminadab*. These Chariots of *Aminadab* are called in Latine, *Quadrigæ*, because each of them is drawne with foure horses. Which very aptly befitteth the doctrine of the Gospell. For, as *Caluin* noteth in the Epistle before his Harmonie, God hath of set purpose ordained that the Gospell should bee written by

q Gen. 49. 21.

r Mat. 4. 13.

s Acts 13. 46.

t Cant. 2 8.

u Psa. 147. 15.

foure Euangelists, that so hee might make a triumphant Chariot for his son[x]. Which being drawne with foure horses, and running vpon foure wheeles, might quickly passe ouer all the earth, and so shew the glory of the Lord vnto all his Church. Wherefore, the Church is like a graine of mustard-seed [y], which is indeed the least of all seeds, but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of the ayre come and build in the branches thereof. Thus the congregation of Christ riseth from small beginnings, to great proceedings. And though at the first it was but a seed, yea but a graine, yet now it is growne to be an herb, yea to bee a tree; wherein all the bids of the ayre [z], all the faithfull in the world, doe make their nests.

Therefore the Church of Christ may bee compared also to the Samaritans Inne [a] For that Inne is called in greeke, πανδοχεῖον, because it receiueth and lodgeth all strangers that come: So the Church lodgeth al pilgrims vpon earth. [b] In the Synagogue there was not lodging for all. For then it was said, [c] *The Ammo-*

x Videtur consultò Deus quasi triumphalem curium filio suo parasse, vnde toti fidelium populo conspicuus appareat. In fine Epistolæ.

y Mat. 13. 51.

z Ezec. 17. 23.

a Luk. 10. 34.

b πανδοχεῖον ἡ ἐκκλησία ἡ πάντας ὑποδεχομένη Theophilact. p. 268. Stabulum ecclesia est; vnde & in stabulo dominus natus est. Eunis. Do. 13. post Pen.

c Deut. 23. 2.

Ammonites and the Moabites shall not enter into the congregation of the Lord: But now, *Christ is borne in an Inne* [d]. To signifie, that in the Church there is lodging for *all*. For Christ is the Host, the Church the Inne, the Crosse is the Signe. Hearken to the Host, which is Christ, and you shall heare him say, Come vnto me *all* you that labour and traueil, and I will refresh you: I will bring you into the Wineseller [e], yea I will suppe with you, and you with me [f]. Goe into the Inne, which is the Church, and there you shall finde Parthians, and Medes, and Elamites, and all Nations vnder heauen, staied with flagons, and comforted with apples [g]; yea, refreshed and filled with new wine [h]. Look vp to the Signe, which is the Crosse, and you shall see diuers things. First, you shall see one crowne of Thornes: To shew, *That the earth is the Lords, and all that therein is, the round world and they that dwell therein.* For the roundnesse of the crowne doth declare the large dominion of him that is crowned, Namely, *That his dominion is from the one sea to the other, and from the flood vnto the worlds end* [i]. Secondly, you shall

d Luk. 2.7.

e Cant. 2.4.
f Rev. 3.10.

g Cant. 2. 5.
h Acts 2.5.

i Psal. 72.8.

shall see two hands. To shew, that God is, not the God of the Iewes onely, but of the Gentiles also [k]. For not only one hand, but both his hands, are fast nayled and stretched out. The one to the one theefe, the other to the other theefe; the one to the Iewes, the other to the Gentiles, that hee may embrace *all* that loue him. Thirdly, you shall see three tongues: To shew, that Christ is not the King of the Hebrewes onely, but of the Grecians and the Latines also. For his title *Iesus of Nazareth King of the Iewes*, is written in Hebrew, Greeke and Latine. That at the most sweete and most excellent name of Iesus euery knee may bow, and *all* tongues may confesse that Iesus Christ is the Lord [l]. Fourthly, you shall see foure quarters of the Crosse. To shew, by the foure quarters of the Crosse, the foure quarters of the world. For God is no accepter of persons, but in euery quarter and countrey hee that feareth him, is accepted with him. Therefore also Christs garments [m] were diuided into foure parts: Because, out of what quarter or part soeuer wee come of *all* the foure parts of the world,

k Rom. 3. 29.

l Phil. 2. 11.

m Ioh. 19. 23.

if

if we be naked, Christ hath garments to cloath vs; if wee bee harbourlesse, Christ hath roome to lodge vs. Euen as hee himselfe sayes, *All* that the Father giueth mee, shall come to mee, and whosoeuer commeth to me, *Non eiciam foras*, I will not turne him out of doores. Wherefore, whether wee respect the host, or the hosts Inne, or the Innes signe; and about the signe it selfe, whether we respect one crowne, or two hands, or three tongues, or foure quarters; euery of these doth plainly shew, that now in the Church there is lodging for *all*, and so consequently that the Church may be compared to the Samaritans Inne. It may be compared likewise to *Salomons* troupe of horses [o]. For *Salomons* troupe of horses was kept in foure thousand Stables, tenne and tenne in a Stable [p], so that he had in his whole troupe fourty thousand horses [q]; which were either bought by him [r], or else brought to him [s] out of *all* countryes. So the Apostles, as we may read in the *Acts*, brought by one Sermon three thousand soules [t], brought by another Sermon fiue thousand soules to Christ [u]; and so euery day out

p 2 Chr. 9. 21.

q 1 Reg. 4. 16
r 1 Reg. 10. 28
s 2 Chro. 9. 14

t Acts 2. 41.

u Acts 4. 4.

out of *all* countryes and kindreds[x], there are added to the Church by infinite and innumerable multitudes[y], such as shall bee saued. It may be compared to Saint *Peters* sheet. For in *Peters* sheet were *all* sort of beasts, foure footed beasts of the earth, and wild beasts, creeping things, and Fowles of the heauen. So, in the Church there are *all* manner of men, circumcised and vncircumcised, Barbarians and Scythians[a]. It may be compared to *Noahs* Arke[b]. For there came to *Noah* into his Arke all kinde of creatures, cleane and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free[c]. It may bee compared to S. *Iames* his net[d]. For that net had corke aboue to make it swim, and Lead below to make it sinke, that it might take all sorts of fishes. So, the Church hath diuers fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that all manner of men may be taught[e], and caught[f], and drawne vnto Christ. Lastly, it may bee compared to King *Assuerus* his feast[g]. For that feast enter-

x Reuel. 7. 9.
y Dan 7 14.
z Acts 10. 12.
a Col. 3. 11.
b Gen. 7. 14.
c 1 Cor. 12. 13.
d Luk. 5. 10.
f Mat. 13. 47.
g Ester 1. 5.

entertained all kind of guests, seuen daies together, in the court of the garden of the kings pallace. So, in the Church, the Lord of hosts hath made vnto *al* manner of men, a feast of fat things, euen a feast of fined wines, (to vse the Prophet *Esayes* [h] words) and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the Oxen and fatlings killed, and euery thing else prouided, all men were not bidden. But now that Christ hath beene killed, hee keepeth, as I may say, open house [i], and sendeth his seruants into the hye-waies [k] to gather together *al* that euer they find. Yea, his seruants haue not onely bidden *all* that they could find in the hie-waies, but also they haue crost the seas, and called the very furthermost [m] Ilands of all the world to behold the glory of the Lord. Blessed, O blessed be the Lord for his vnspeakeable mercy towards this Iland, how farre more flourishing then euer it was, in which wee liue. For, alas, in the time of the old Testament, who was there, I pray you, in this whole Monarchy, at least-wise that euer we could read or heare of, which had any true know-

h Esay 25.6.

i Prou. 9. 2.
k Luk. 14.23.

m Esa. 60.9.

knowledge of God? S. *Hierome*, in the end of his Dialogue against the Pelagians, writeth thus,[n] Vntill the very comming of Christ, sayes hee, the Prouince of Brittaine, which hath bin oftentimes gouerned by tyrants, and the Scottish people, and all the Nations round about the Ocean sea, were vtterly ignorant of *Moses* and the Prophets. So that then, by the testimonie of S. *Hierom*, all our religion was superstition: al our Church-seruice was Idolatrie: all our Priests, were Paynims: all our gods, were idols. Then there was in Scotland, the Temple of *Mars*: in Cornewall, the Temple of *Mercurie*: in Bangor in Wales, the Temple of *Minerua*[o]: in Malden in Essex, the Temple of *Victoria*[p]: in Bath, the Temple of *Apollo*: in Leycester, the Temple of *Ianus*: in Yorke, where *Peters* is now, the Temple of *Bellona*[q]: in London, where *Pauls* is now, the Temple of *Diana*[r]. Therefore it is very likely, that they esteemed as highly then of the goddesse *Diana* in London, as they did in Ephesus[s]. And that, as they cried there, *Great is Diana of the Ephesians*: so they cryed here, *Great is Diana of the Londo-*

ners.

n Vsque ad aduentum Christi, Brittannia fertilis prouincia tyrannorum, & Scoticæ gentes, omnesque vsque ad Oceanum per circuitum barbaræ nationes, Mosem prophetasque ignorabant.

o Stow Annal. in vita Morgani.

p Camdeni Britan. in Essexia

q Stow Annal. in vite Bladud & Leire regum, & Seueri imperatoris.

r Iuellus in Tracta. de sacris Scripturis, pag. 129

s Act. 19 28.

ners. Euen no more then three and fifty yeares before the incarnation of Christ, when *Iulius Cæsar* came out of France into England, so absurd and sensleſſe were the people of this Land, that instead of the true and euerliuing God, they serued these heathenish and abominable idols, *Mars*, *Mercurie*, *Minerua*, *Victoria*, *Apollo*, *Ianus*, *Bellona*, *Diana*, and such like. And not long after, to wit, *ann. Christ.* 180. King *Lucius* being first christened himselfe, forthwith established Religion in this whole kingdome. But thankes, thankes be to God, in the time of the new Testament, three and fifty yeares after the incarnation of Christ; when *Ioseph* of Arimathea came out of France into England, many in this Realme of blind and ignorant Pagans, became very zealous and sincere Christians. For Saint *Philip* the Apostle, after he had preached the Gospel throughout *all* France, at length sent *Ioseph* of Arimathea hither into England. Who when hee had conuerted very many to the faith, dyed in this Land; and hee that had buried the body of Christ, was buried in Glascenburie himselfe[t]. Also *Simon*

[t] Gildas. lib. de victoria Aurelii. Am.

Simon Zelotes another Apostle, after hee had preached the Gospell through-out *all* Mauritania, at length came ouer into England. Who when hee had declared likewise to vs the doctrine of Christ crucified, was in the end crucified himselfe, and buried here in Brittaine[u]. About this time *Aristobulus* one of the seuenty Disciples[x], whom Saint *Paul* mentioneth in his Epistle to the Romans[y], was a Reuereud and Renowned Bishop in this Land. Also *Claudia*, a Noble English Ladie[z], whom Saint *Paul* mentioneth in his second Epistle to *Timothy*[a], was here amongst vs a famous professour of the Faith. Since which time, though the ciuill state hath beene often turned vpside downe, by the Romans, by the Saxons, by the Danes, by the Normans, yet the Gospell of Christ hath neuer vtterly failed, or beene taken from vs. This the holy Fathers of the Church, which haue liued in the ages next ensuing, doe declare. *Tertullian*, who liued *Ann.* 200, writeth thus, [b] *All* coasts of Spaine, and diuers parts of France, and many places of Brittaine, which the Romans could neuer subdue with

x Dorotheus in synop. c. 23

y Rom. 16. 10

z Martial. Epigrammat. lib. 4.

a 2 Tim. 4.

b Aduer. Iudæ c. 3. Hispaniarum omnes termini, & Galliarum diuersæ nationes, & Brittannorum inaccessa Romanis loca Christo vero subdita.

with their sword, Christ hath subdued with his Word. *Origen*, who liued *ann.* 260. writeth thus, c Did the Ile of *Brittaine* before the comming of Christ, euer acknowledge the faith of one God? No. But yet now, *all* that countrey singeth ioyfully vnto the Lord. *Constantine* the great, the glory of all the Emperours, borne here in England, and of Englisch blood, who liued *ann.* 306. writeth in an Epistle thus, d Whatsoeuer custome is of force in *all* the Churches of Egypt, Spaine, France, and Brittaine, looke that the same belikewise ratified among you. Saint *Chrysostome*, who liued *ann.* 405. writeth thus, e In all places whersoeuer you goe into any Church, whether it be of the Moores, or of the Persians, or euen of the very Iles of *Brittaine*, you may heare *Iohn Baptist* preaching. Saint *Hierome*, who liued *ann.* 420. writeth thus, f The Frenchmen, the *Englishmen*, they of Africa, they of Persia, and *all* barbarous Nations, worship one Christ and obserue one rule of Religion. *Theodoret*, who liued *ann*, 450. writeth thus, g The blessed Apostles haue induced the Englishmen, the Danes, the Saxons; in one word,

c Hom. 4. in Eze Quando terra Brittanuiæ ante aduentum Christi in vnius dei consensit religionem? Nunc verò vniuersa terra cum lætitia clamat ad dominum.

d Socra. l. 1 c. 9

e Hom. 18. in 2 Cor.

f Epist. ad Euagrium. Anno 500. Columbanus in Anglia: Palladius in Scotia: Patricius in Hibernia floruit

g Aduers. Græ. lib. 9.

word, *all* people and countries to embrace the doctrine of Christ. *Gregorie* the great, who liued *ann.* 605. writeth thus, [h] Who can sufficiently expresse, how glad all the faithfull are, for that the *Englishmen* haue forsaken the darknesse of their errors, and haue againe receiued the light of the Gospell. *Beda*, who liued *ann.* 730. writeth thus, [i] England at this present is inhabited by *Englishmen*, Brittaines, Scots, Picts, and Romans, all which, though they speake fiue tongues, yet they professe but one faith. Thus you see, how the Gospell of Christ, hauing beene first planted in the land by *Ioseph* of Arimathea; and *Simon Zelotes*, (in whose time *Aristobulus* and *Claudia*, and not long after King *Lucius* also liued,) hath euer since continued amongst vs; as testifieth *Tertullian*, *Origen*, *Constantine* the great, *Athanasius*, *Chrysostome*, *Hierome*, *Theodoret*, *Gregory*, *Beda*, and many more which might here haue bin alleaged [k].

h Epist. lib. 2. c. 52.

i Hist l. 1. c. 1.

k Vide præter cæteros, vitam Bernardi. l. 2. c 7. & Bern. de Consideerat. lib. 3.

Loe ye then, ye blessed and beloued of the Lord: Lo ye, and marke it well I beseech you, how farre the new Testament excelleth the old. In the time of the old Testa-

Testament, they did sing onely *Notus in Iudæa Deus*: but now, we sing also, *Laudate Dominum omnes gentes*. Then they that were borne in the Land only might eat the Passeouer; but now, we that are strangers also may eat the Easter-lamb. Then the name of Christ was onely as an oyntment kept in an alabaster box; but now, it is also as an oyntment powred out. Then the doctrine of Saluation was onely preached in secret places: but now, it is also preached vpon the tops of houses. Then, the old asse onely was brought vnto Christ: but now, the young foale also obedient vnto him. Then, naturall branches onely did prosper and flourish: but now, wild branches also are grafted into the oliue tree. Then, the Queenes onely did praise the Church: but now, the concubines also doe call her blessed. Then, Israelites onely did build the Tabernacle: but now, Sidonians also doe helpe to build the Temple. Then, they pitched their tents onely in Marah, where was neither fountaine nor palme tree: but now, wee pitch in Elim, where there are twelue fountaines, and seuenty palme trees. Then, the two kine

which carried the Arke, looked only one way: but now, the twelue Oxen which carry the molten sea, looke euery way, East, West, North, and South. Then, Christ was a flower, growing onely in the little garden of Iudea: but now, hee is a flower, flourishing in the wilde field of *all* the world. Then, Christ was only a little stone, cut without hands: but now, he is a great huge mountain which filleth all the earth: Then, the Church of Cstrist was as it were, in prison, being tyed and bound onely to one place: but now, it posteth euer all places riding and triumphing in the Chariots of Aminadab. Then, the Church of Christ was onely a small graine of mustard-seed: but now, it spreadeth abroad as a mighty bigge tree, wherein all the birds of the ayre doe make their nests. So that, the Church of Christ now in the time of the new Testament, is like the Samaritans Inne, which lodgeth all passengers: It is like *Salomons* troup of horses, which commeth out of all countries. It is like Saint *Peters* sheet, which infoldeth all sort of beasts. It is like *Noahs* ark, which receiueth all kind of creatures. It is like

Saint

Saint *Iames* his net, which catcheth all sort of fishes. All's fish that comes to this net. It is like King *Assuerus* feast, which entertaineth all kinde of guests. To this feast *all we* that will come are welcome. Not some few Iewes onely, *But all wee*: euen all we Brittaines, *all wee* I say, *with open face, behold as in a glasse the glory of the Lord.* This is the first difference betweene the Law and the Gospel, in these words, *But all we.*

FINIS.